

GAELIC TEXTS FOR STUDENTS.

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MAC-ĠNÍOMARȚA  
FIONN.

(Slíocht Saltauac Cairil.)

THE YOUTHFUL EXPLOITS  
OF  
FIONN.

(FROM THE "SALTAIR OF CASHEL.")

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RE-ISSUE FOR THE USE OF SCHOOLS.

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*The Ancient Text, Modern Irish Version, New Literal  
Translation, Vocabulary, Notes, and Map.*


BY

DAVID COMYN.

*Sometime Editor of "The Gaelic Journal."*

DUBLIN:

M. H. GILL & SON, LTD., 50 UPPER O'CONNELL ST.  
1904.

 *This work has been named on the Programme of the COMMISSIONERS OF INTERMEDIATE EDUCATION IN IRELAND as a Text Book for Examinations in Celtic. It has also been placed on the Programme of Examinations for Teachers desirous of gaining Certificates to teach Irish under the COMMISSIONERS OF NATIONAL EDUCATION.*

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*\* \* This Text first published by Dr. O'Donovan (with a translation) for the OSSIANIC SOCIETY, 1859.*

*This Edition produced for the GAELIC UNION, 1881. Re-issue, 1896.*

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Díonbhallac Fopair Feara ar Éirinn:—or,  
Vindication of the Sources of Irish History. Being  
Dr. Geoffrey Keating's Preface to his History of  
Ireland. The Gaelic Text, Edited from Three  
MSS.; with Literal English Translation, Vocabulary,  
and Notes, by David Comyn, sometime Editor  
of the *Gaelic Journal*. 1/-.

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## ADVERTISEMENT.

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THE GAELIC UNION, under whose auspices this little work was first issued, has since become merged in the GAELIC LEAGUE, which continues vigorously the work of the movement for the preservation and cultivation of the Irish Language, and in whose ranks most of the surviving members of the former organisation are to be found.

*The Gaelic Journal* established in 1882 by the Gaelic Union, has been since 1893 conducted by the Gaelic League, and now appears regularly on the first of each month, a new volume commencing on the first of May. It is the only publication in Ireland exclusively devoted to the cultivation of the National language and literature. In its columns have appeared many compositions in Irish, both prose and poetry, by well-known Gaelic scholars, and literary articles of a high class on subjects connected with Gaelic learning. Its present Editors are Rev. Professor O'Growney and Mr. John MacNeill, B.A. Annual subscription, 6s. ; each No. 6d.

THE GAELIC LEAGUE holds its meetings at 57 Dame Street, Dublin, and has several branches and affiliated societies in Irish-speaking districts. Gaelic classes are in operation, readings are given, speeches delivered, and songs sung in Gaelic, and the active use of the language in every way encouraged.

Since the issue of this book in 1881, several of the founders of the Gaelic Union and active friends of the movement have passed away. Amongst these have been its Patron, Archbishop MacHale, for so many years the chief supporter and advocate of the Irish language ; Canon Ulick J. Bourke, to whom is due so much of the success of recent efforts for the cause ; Rev. J. J. O'Carroll, S.J., whose writings greatly helped to establish the reputation of *The Gaelic Journal* ; Rev. Euseby D. Cleaver, M.A., one of the vice-presidents of the Ossianic Society, a steady and consistent friend of every Gaelic movement ; and, more lately, Mr. John Fleming, formerly of Rathgormac, whose exertions among the National teachers have had a great part in securing the present position of the language in the schools

Another work, for the use of schools, also included among the Gaelic Union publications, the *Lay of Oisín in the Land of the Young* having been out of print for some time, the editor wished to republish it, but on becoming aware that Mr. Thomas Flannery of London, a member of the Gaelic Union from the first, had made some progress with a new edition, he withdrew his proposal. Mr. Flannery is a well known Irish scholar, and the present examiner of Celtic for the Intermediate Board. His edition has appeared.

The edition, also included on the Gaelic Union list, and on the school programmes, of a portion of Dr. Keating's *Popar Feara*, or *History of Ireland*, with translation, notes and vocabulary, by P. W. Joyce, LL.D., is still available, and continues to be a favourite text-book.

An edition is now in preparation of the *Óiondruallac* or 'Vindication,' prefixed by Keating to his history.

The President of the Gaelic League is Douglas Hyde, LL.D., an active member of the Gaelic Union from its inception, and whose name is now well known in Irish Literature. He has published several works most valuable to the student of Gaelic. His *Leabhar Sgeulúigeacra*, or *Book of Story-telling*, consists of readable and interesting Irish tales, with copious and learned notes. His *Coir na Temeaó*, or *Beside the Fire*, contains another collection of a similar kind, with English translations. Another work, *Ón Sgeulúirde Saoráclac*, or *The Gaelic Story-teller*, is a selection of simple folk-tales told in modern Gaelic and printed in the Roman character. He has also issued *The Love Songs of Connacht*, texts and translations, with some account of the writers, and literary and critical notes both in Gaelic and English. Another section of native literature, *The Religious Songs of Connacht*, treated in the same way, is now passing through the press from his pen. His *Story of Early Gaelic Literature*, forming a volume of the New Irish Library, is well written and will be found to contain, in small compass, a presentation of the subject in a style attractive to modern readers.

The *Irish Life of S. Kieran of Scir*, a good modern Gaelic text, has also been recently issued by the Rev. D. B. Mulcahy, P.P., M.R.I.A., with literal translation, notes, and vocabulary. It is carefully revised and correctly printed, and cannot fail to be very useful to students.

Mr. Patrick O'Brien, 46 Cuffe Street, Dublin, has also issued several useful Gaelic texts, comprising collections



of poetry, prose romances, folk-lore, &c., carefully printed, and in good style.

Having mentioned some of the recent works available for schools, it now only remains to say a few words on the present re-issue of the *Exploits of Fionn*. When it was first printed for the Ossianic Society in 1859, and re-produced for the Gaelic Union in 1881, it was believed, as Dr. O'Donovan had stated, that the text as then given was all that remained of this ancient and curious composition. How Dr. O'Donovan was led into this error cannot now be known. It is quite possible that he may in his multifarious engagements at the time, have mislaid the remaining portion of the transcript, and as the tract is in any case but a fragment, believing he had all that remained, thought no more about the matter. It is also possible that the transcriber may have mislaid or lost a portion of it in interval between 1854, when Dr. O'Donovan's letter (see p. 71) states it was transcribed, and the date of its publication. Rev. Mr. Cleaver recollected having forwarded transcripts from the MS. in which this is contained, and from others in the Bodleian, to Dr. O'Donovan, but had no particular recollection of this tract. He probably laid down his work intending to return, but leaving Oxford shortly afterwards, and knowing that the piece ended abruptly, he lost sight of the matter, formed the impression that he had transcribed all that remained of it, and so did not look for the conclusion. At any rate, it has been since ascertained that the tract, though still imperfect, is about one-third longer than the text used by Dr. O'Donovan. On being made aware of this discovery the present editor made a complete transcript of the entire tract as it stands, from the MS. in the Bodleian library, Oxford (Laud, 610), sometimes called Σαλταρ Χαιριλ, and from this he hopes to publish the continuation when opportunity offers. Meanwhile this little work will sufficiently serve the purpose for which it was intended. A curious memorandum written on one of the leaves of the ancient MS. by an Irish scholar who visited Oxford in 1673, is printed on the last page of this book, and will be of interest to the reader as showing the ideas of a forerunner of Dr. Todd and Dr. O'Donovan, on a book they described nearly two centuries later.

All the works above referred to can be procured from the publishers of this book.

D. C.

27th March, 1896.

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1. The piece opens. Cause of the battle of Cnucha.  
 3. The chiefs who took part in same. 4, 5. Summary of events in the battle. 6, 12. Poetic recapitulation. 13. Birth of Deimne (Fionn). 14. He is brought for safety to Sliabh Bladhma. 15. His mother visits him after six years. 18. He is fitted to lead the chase. 19. His first chase. 20. He is concealed in Sliabh g-Crot. 22. Fiagail slays Deimne's companions. 23. Deimne is released and brought back by the two heroines. 24. He goes to hurl with the youths on Magh Life, and defeats them all. 26. He is named Fionn. 27. He slays seven of the youths. 29. Drowns nine others. 30. He catches the stags for the two heroines, and hunts for them thenceforth. 32. The sons of Morna lie in wait to kill him. 33. He goes in military service to the king of Beanntraighe. 35. He goes to Cairbrighe and defeats the king there at chess. 36. The king discovers who he is, and Fionn goes to Lochan. 37. Whose daughter falls in love with Fionn. 41. He meets the enchanted pig, which he slays. 42. And brings the head to Lochan. 43. He seeks Crimall, his father's brother, in Connacht. 44. Meets the mysterious woman. 47. He slays the warrior who killed her son, and discovers him to be the man who wounded Cumhall, his father. 48. Fionn meets with Crimall and relates his adventures. 50. He goes to study literature and poetry with Finneigeas on the Boyne, to whom it had been prophesied that Fionn should eat the salmon of knowledge. 52. The salmon is caught and given to Fionn to roast. 53. He burns his thumb with the salmon, puts the thumb in his mouth, and so fulfilling the prophecy he obtains the gift of knowledge. 55. He learns the art of poetry and composes his lay, thus proving his qualifications.

## PREFACE.

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As the work lately published for the Gaelic Union is the most modern specimen of Ossianic literature, so the present tract is perhaps the most ancient that has come down to our times in what may be fairly considered something very close to its original form. It was first printed in the fourth volume of the "Ossianic Society Transactions," being edited by Dr. O'Donovan. His valuable letter, prefixed to the tract in that volume,\* fully explains its history. The manuscript from which it is taken, though not among the most ancient, is accurately and faithfully copied from older manuscripts, or possibly from the veritable original. We may, therefore, fairly hold this fragment (for it is no more) to be of a date about the sixth or seventh century—we should be inclined to say even earlier. The quaint simplicity of the narrative, the many obsolete words and archaic forms, the freshness of the style, and the absence of any allusion to the existence of Christianity in Ireland or to any customs which would point out familiar intercourse with foreign nations, such as we find in almost every other "Ossianic" legend, together with the fact of no word or idea but the most primitive being introduced, would seem to carry it back to the days before the New Faith had

\* See notes to end of this book.

supplanted the worship of the Sidhe and of the heavenly host, and before a new civilisation had been engrafted on the indigenous development of the native intellect under such light as Druidism had afforded, and which fusion produced the great effects we read of afterwards in the "Golden Age of Eire."

The great manuscript volumes which still exist, bearing to our day all we can know with certainty of our ancient mythology, romances, poems, tragedies, pedigrees, and chronicles, and the writings of our early Christian teachers—works such as the Leabhar Breac, Leabhar na h-Uidhre, Leabhar Laighneach, Book of Armagh, Book of Hymns, the copy of portion of Saltair Chaisil, which contains the present tract, &c.—were themselves actually written at various dates between five hundred and a thousand years ago on the identical vellum we now behold. They were compiled for the use of kings, for colleges and monasteries, and by men whose hereditary office it was to prepare accurately such compilations. When, therefore, in these manuscripts, a piece is stated to be of a certain date, or as being composed by a person from the mention of whose name we can ascertain the date at which he flourished, we may consider that it is actually of that period and by the writer named, on as good evidence as we have of the date and authorship of the Greek and Latin classics. In no one instance have we now in existence the actual autograph of any of the great books of Greece or Rome, nor even of the Sacred Writings themselves. The oldest copies we have of any of these are still but *copies*; and, in most instances, a gap of many ages separates the period of their being copied from the date of the actual composition of the original. Yet no person

doubts that all these are actually as old as they are asserted to be : their style proves it, we have the evidence of history on the subject, and that of other works of later date referring to, elucidating, or augmenting the more ancient tomes ; we have the evidence of analysis and exegesis by which the smallest flaw would be detected, and any appearance of anachronism prove fatal to the claims of the work. We can obtain the same evidences as to the age of the ancient Gaelic classical works. We see the statement of grave, reverend, and learned men who prepared the copies we still have the good fortune to possess ; we have the internal evidence of the compositions, which suffices to prove that they belong to the remote past, to a period long antecedent to the actual date when the copyist or compiler flourished. We have the testimony both of contemporary and succeeding writers, the evidence of history and tradition, the evidence of the language itself, which, in many remarkable instances, had become obsolete and obscure when the writers of the eleventh and twelfth centuries were copying the ancient books, insomuch that they and their successors to the fourteenth and fifteenth century attached glosses and explanations in a style suited to their age, which glosses have in turn become obscure to us, moderns, their humble imitators.

Following the example of these glossographers, we have in the present edition introduced, side by side with the ancient text, a modern Irish version in the style of the present living language of our country, as well with a view to assist the student, as to show that the difference between ancient and modern Irish is, for the most part, on the surface, and is not nearly so great as is endeavoured to be

proven by some who, while admitting the importance and interest of ancient Celtic remains, decry the modern language of Eire as unworthy of any attention. This difference, often magnified unreasonably, is no greater between ancient and modern Gaelic than between the older forms of any modern language and the present vernacular; except, of course, in old works of a technical character, which present great difficulty in every language. The modern version now given will also serve the part filled by the "Ordo" to the celebrated Delphin Classics, and cannot fail to be useful to the student. The mere fact of the same ideas and the same expressions being placed before him in two different forms—in the ancient and modern text—must have its use in fixing on his mind, more clearly and firmly, the gist of the work. In a composition like the present, so peculiar in its style and so "flighty" as to present a mere outline of a great piece—in fact, but a mere argument or analysis, as might be imagined, of a long, semi-historical romance—we consider this new version more necessary than even the translation. For the sake of learners, in our modern Irish text, words grown obsolete have been replaced by their living equivalents; but in the majority of cases, the ancient words themselves might be retained even when quite obsolete, by so modernising their spelling as to make them seem "as they lived now." In the present state of our language, when good modern Irish books are so very rare, we believe that Irish writers would do immense service to our literature of the future by drawing in this way from the literature of the past, and presenting the great remains of antiquity in a form intelligible to Gaelic readers of our day, rather than by publishing only the old

texts with an English translation, which takes the reader's mind completely off making any effort to master the difficulties of the original. There are no means of knowing how far transcribers of different ages past took a similar liberty with their original, without retaining the older text side by side with their copy; but, for certain, in many cases they supplied such copious glossaries as amounted almost to a rewriting of the work, and few things which have come down to us are more useful than these glossaries. To the curious and careful student this old tract now presents itself, to compare small things with great, in an ancient, a more modern, and a foreign version, like the Rosetta stone, the inscription on which was the key to the hieroglyphic chronicles of Egypt. It will help, like the mediæval "glossed editions," to point out the way, and induce earnest workers to go farther in elucidating the inedited remains, some almost Egyptian in their obscurity, as we now have them. But little has ever been done to popularise these works among Irish readers and speakers. There is nothing so sacred about our ancient writings as not to admit of allowance being made for the due development of the Gaelic tongue from one epoch to another; and it may be permitted so to treat these remains as to cast them, as it were, in the crucible of the present age, and mould them to suit a matured and perfected language. To some extent this is done, from time to time, even in modern English. Are not even the writings of Shakespeare altered, at least as to the spelling, to suit present ideas? True, the old Anglo-Saxon remains are not treated in the way we speak of here, but they belong practically to a different language. Ancient Saxon is one speech, English is another; whereas



the Gaelic of St. Patrick's time is the Gaelic of to-day, allowing for its growth from youth to maturity. It might be in some sense an advantage if early Irish were distinguished from modern Irish by a different name, as clearly as "Anglo-Saxon" is from "English;" yet, as they are but one and the same language in different stages of progress, in different phases, and under different influences, the fact that this has not been done is a proof that they were never regarded as sufficiently far apart to necessitate their being so differentiated. We know that Irish a thousand years ago was not exactly what it is to-day, and sufficient remains to prove to us that a thousand, or even five hundred years before that period it was at least as different from the language then written as that language is from our present style, and as difficult then to Irish readers almost as it is at the present day. Yet they did not look back: they went with the times. And in a thousand years to come it is not very rash to believe hopefully that the Gaelic language will have further developed, and be as far beyond our day as we are beyond Oisín's. It is still vigorous, and has all the strength of a living tongue, with many marks of neglect certainly, but few of decay.

Perhaps the best explanation in a popular way of what these ancient books so often talked about are like, is, that they resemble so many commonplace-books or *albums*, in which some eminent *litterateur* of the day, like King Cormac, or Maolmhuire son of Ceileachar, would copy for his own use or for others such pieces of ancient Gaelic literature as seemed to him most worthy of being transmitted to posterity, and of which the originals were yielding to the hand of time. By such careful scholars as these and by scribes engaged for the



purpose, copies of the works of early Irish writers were handed down and multiplied before the invention of printing. And after that time in Ireland the profession of the scribe was maintained to the present day ; since it is comparatively very recently that the art of printing has been availed of to multiply copies of Irish authors. There is another striking difference between the system pursued by Irish writers and their copyists and that generally in vogue elsewhere, and which must be obvious to any reader, namely, that we do not hear these books cited as the works of individuals—of Oisín, of Fearghus, of Dallan, of Cormac, of Ceannfhaoladh ; nay, the authors of some of the greatest works in Irish literature remain absolutely unknown. They evidently did not ambition fame in those days, and scarcely can be said to have worked for public patronage ; they were content to sink their individuality and be lost in the crowd of great unknown benefactors of their species. Their works were copied, good and bad, refined or rugged as they might be, with others often very dissimilar, into one of those great books ; and so authors distant almost a thousand years apart may sometimes be found side by side on one leaf of parchment. Modern scholars are able to trace the authorship of these pieces in many instances by the style, by internal evidence or allusions, or by references in our ancient chronicles ; scarcely ever is the writer's name attached in the manuscript ; and in this way they differ entirely from the classic writings and the early productions of other nations, and seem most to resemble the works of certain religious communities where the individual is lost sight of in the general body. So we have “ Leabhar na h-Uidhre,” &c. Of the authorship of the present tract, for

instance, we can have no satisfactory idea; its being found in the “Saltair of Caiseal” would tell us nothing whatever in that regard.

Our translation into English also, like that of *Tir na n-óg*, shall be exactly literal, word for word, and, in this way, more useful to a learner than Dr. O'Donovan's masterly rendering, as he did not contemplate that this work would ever be used as a school text-book. We know how useful some of Professor Connellan's little books—prepared with word-for-word *interlined* translations—have been to learners for nearly fifty years. The present is almost on the same system. Translation from one language into another enriches the language into which the translation is made, in ways other than by the actual worth of the work translated. The language is rendered more copious and pliable by being, as it were, put through a process of expansion to render it more capable of transmitting clearly the ideas conceived and expressed at first in a different idiom. English has been enriched in this way from many sources. Irish is made tributary to its greatness by scholarly translations of so much (but not nearly all) of what it has to give. Irish can itself also obtain increased pliability, copiousness and power of expression by translation from other languages, but particularly by rendering available its own vast ancient literature in a modernised form; which work would at present be one of the greatest boons that could be conferred on students and the increasing Gaelic-reading public, especially those who know the language and who would value the great treasures of past ages in their native dress, when brought within their reach, more than they would any translation.

After the poems ascribed to Aimhirgin, Roighne

Filidheach, Fercheirtne, and several others who are said to have composed in Irish before our era, the fragments attributed to Fionn, the son of Cumhall, are among the earliest productions in our language. Several stanzas and "prophecies" also go by his name, but are undoubtedly forgeries, though of early date. His sons, Fearghus Finnbheoil and the more famous Oisín, were celebrated poets, and to the latter, or at least to one of the earliest of the writers who wrote in his name and with his spirit, we probably owe the following curious fragmentary composition.

The poems of the writers referred to, and the poetical fragment by Fionn which concludes this piece, though obscure and archaic, are yet sufficiently connected with the living Irish language to warrant us in considering them the oldest compositions in any vernacular European tongue, as well as holding a very respectable place among similar works in those languages which have long since ceased to live. The same remark will apply to our early prose compositions, which, of ancient date, are very numerous.

The manuscript from which the old text is taken not being available, that edited by Dr. O'Donovan for the Ossianic Society has been used. It would be presumption to change in any way that text, as wherever he has expressed himself satisfied the Gaelic reader may be content. Besides, this text has been specially named on the Intermediate programme, and no other reading would suit, nor could any material alteration be allowed. In any case, a Gaelic work is honoured by having his name associated with it. O'Donovan himself had not the MS. at hand but was perfectly satisfied with the accuracy of the transcript prepared by Rev. Mr. Cleaver. His

valuable notes have been retained also in this publication,\* and with them many new additional notes are now given, chiefly of a nature to assist young students and suit the book for the place it is intended to fill. Though thus, from necessity, using his text, we have not considered ourselves at liberty to appropriate his translation, but acknowledge the utility it, as well as his greater works, has been in our various undertakings.

Every place referred to in this tract, as well as all those named in the celebrated historical romance of "The Pursuit of Diarmuid and Grainne," which may be placed a generation or so later than the "Exploits of Fionn" as to the time of its taking place, will be found indicated on the map of Ireland in the third century, which accompanies this edition. This map was first arranged by the present writer for the new edition of "Diarmuid and Grainne," but as it was not there utilised, the map has now been newly lithographed and the names mentioned in the "Exploits of Fionn" added. Many other ancient names of places are also marked on this map, so as to render it a tolerably fair outline of Ireland at that remote period. Numerous maps are to be met with, of Gaul, Britain, Caledonia, &c., about the same era, constructed from ancient records and monuments, but though the early records of Ireland are, at least, as copious and reliable, they have been but seldom availed of in this way, and little has been done to give a clear idea in a popular way of the early topography of the country, beyond a few well-constructed maps published for particular chronicles by Dr. Reeves and

\* Dr. O'Donovan's original notes are marked thus—O'D. The additional notes are given without any distinguishing mark.

Dr. O'Donovan. The documents we see sent forth by English and Scotch, and, occasionally too, by Irish publishers, as early maps of Ireland are, as a general rule, ridiculous, and of no authority whatever, not having been, like those prepared for other countries, taken from the only available reliable sources.

In order to render this translation readable, while being exactly literal, the words required to bring out clearly in English the meaning of each clause, but the equivalents of which are not found in the Irish text, are given between parenthesis, thus (—); and when, in addition to this, the literal meaning requires still further to be idiomatically explained, a second version of the clause is given in *italic*. Where (in a few instances) a Gaelic word in the text is, owing to the requirements of idiom, superfluous in English, the translation is given in brackets, thus [—].

The original text and the modern Irish version are placed on opposite pages, the translation being given at the foot of each page. For the convenience of students, the text has been sub-divided into very short paragraphs which are numbered alike throughout for ease of reference.

## MAC-ĠNIMARȚA FIONN INN SO SIS.

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1. Ȭo ġála comtinól aigȚ, ocur impich deab-  
tha, im on fianadigȚt ocur im áro-maerai-  
geȚt Ērienn, iorȚ Cumull mac Tienmóir,  
ocur Uirgreann mac Luigech Cuir, Ȭo Lua-  
ighne, .i. Ȭo Corca Oche Cuile Chontuno Ȭon  
Cumull rin, ari ba Ȭib-riȚe h-Ui Tairisigh a  
ȚuadȚ-Țom [.i. tuadȚ] Chumuill.

2. ȬorȚba, ingin Eochamáin Ȭo Ēriadib, irí  
ba ban-cele Ȭo Chumuill no co Ȭaro Muirne  
MunȚáim. TuedȚ idȚum caȚh Cuucha ea-  
cuirȚa .i. iorȚ Cumull ocur Uirgreanno.

3. Ȭaie ȬearȚ, mac EchadȚ Finto, mic  
Corppie ĠaladigȚ, mic MuiradadigȚ, ocur a  
mac, .i. Aeo, ic ȬadairȚ in ȚhacȚa i ȚairȚad  
UirȚunn. Ainm n-aill Ȭon Ȭaie rin MorȚa  
MunȚáim.

### THE YOUTHFUL EXPLOITS OF FIONN HERE BELOW.

1. There took place a meeting of valor and  
a contention of disputation concerning the (chief)  
Fiannship and concerning the high-stewardship of  
Eire, between Cumhall, son of Treunmhor, and  
Uirgreann, son of Lughaidh Corr of the Luaighne;  
i.e. (one) of the Corca-oiche (a tribe of) Cuil-  
chontuinn that Cumhall (was): for it was from  
these (the) Ui Tairsigh his tribe [that is the tribe  
of Cumhall] (branched).

## MAC-ĠNÍOMARĊA FÍNN ANN SO SIOS

1. Ɔo ċárla cóimċionol ġairġe, aġur iom  
arċaio ċáċa um an b-ġiannuigċáċċ, aġur  
um áro-máoráċċ Eirċeann, iorġi Cúmall, mac  
Ċreunmóir, aġur Uirġreann mac Luigċeáċ  
Cuirġi [áon] ve na Luáigġib; eáðon, buð ve  
ċorċa Oicċ Cúile-Ċontuinn an Cúmall ġin.  
Oirġi buð óioð-ġan Uí Tairġirġ, a ċuáċ -ġan  
1. Túaċ Cúmall.

2. Ir ġí Torġa, mġeáñ Eoċamáin ve na  
Eáinnánaib buð ħainċéile vo Cúmall no ġurġ  
ġór ġe Muirċeann Mún-ċáoñ. Tuġáð, iáir  
ġin, ċáċ Ċnuċa eáðorġia, eáðon iorġi Cúmall  
aġur Uirġreann.

3. Ɔo bí Ɔaire Ɔeáirġ, mac Eáċáċ ġinn,  
mic Ċairġbie ġálaigġ, mic Muirċeáðáigġ, aġur  
a mac, Áoð, aġ taðáirġ an ċáċa a b-ġarġ-  
iað Uirġuinn. Buð áinn eile vo'n Ɔaire  
ġin Móina Mún-ċáoñ.

2. Torba, daughter of Eochaman of (the) Er-  
naans [it is she] was wife to Cumhall until he took  
Muireann Múnchaomh (to wife). (The) battle of  
Cnucha was given (*fought*) afterwards between  
them, i.e., between Cumhall and Uirgreann.

3. Daire (the) red, son of Eochaidh (the) fair  
son of Cairbre (the) valiant, son of Muireadhach,  
and his son [i.e.] Aodh, (were) giving (*fighting*) of  
the battle in (the) company of (*on the side of*  
Uirgreann. Another name for that Daire (was  
Morna (of the) fair-neck.

4. Do beipar iarpum in cath iar rin; do  
 mada iteri Luicet ocur Aeo mac Morna, ip  
 in cat; gonar Luicet Aeo co por mill a  
 leth-porc, conro de po lil a ainm Goll ó rin  
 i le e.

5. Do tuit Lucet la Goll; gonar dan  
 fer coiméda corpi-builg a rét ferin Cumull  
 ip in cat. Do tuit Cumull la Goll mac  
 Morna ip in cath, ocur beipio a porob ocur  
 a cenó leir, conro de rin bui fich bunao itip  
 Finn 7 maccu Morna, conro de rin po cet  
 in peanchaio:—

6. Goll mac Oaple Oeipg co m-blao  
 Mic Echao finn,—finn a gail,  
 Mic Caippe galao co n-gail,  
 Mic Muipedaig a Finomaig.

7. Ro maib Goll Luicet na ceo,  
 A cath Cnuca, noch a bpec,  
 Luicet finn in gairceo glain  
 la mac Morna do nochair.

8. Ip leir do tuit Cumull mór,  
 I cat Cnucha na cath-rlóg

4. The battle [indeed] is fought after that; (a single fight) took place between Luichet and Aodh, son of Morna, in the battle; Luichet wounds Aodh, so (that he) destroyed one of his eyes, [*lit.* his half-eye,] so from it his name Goll followed him from that forth.

5. Luichet fell by Goll. The keeper of his own round-bag of jewels (*treasure-bag*) wounds Cumhall [then,] in the battle. Cumhall fell by Goll, son of Morna in the battle: and (Goll) brings his spoils and his head with him, so from that there was a settled hatred between Fionn (son of Cum-



4. Tuḡad' idridim an cat idr rin. 'Do t'árla cóimíad roirí Luicet aḡur doo mac m'óina annr an ḡ-cat; ḡonar Luicet doo ḡur mill re a leat-íúil, ḡur oé rin do leaḡ a ainm ḡoll, ó rin a leit' oé.

5. 'Do tuit Luicet le ḡoll. ḡonar fear-cóimeud corri-boilḡ a íeod féin Cúmall annr an ḡ-cat. 'Do tuit Cúmall le ḡoll mac m'óina annr an ḡ-cat; aḡur beiríear ḡoll a éroe aḡur a ceann leir; ḡur oé rin bí fuat buan roirí Fionn mac Cúmall aḡur mic m'óina. ḡo oé rin do éan an íeandáíoe:—

6. Buó h-é ḡoll mac Daire oíirḡ clúimáir micEadac íinn—oob' íionn a ḡal; mic Cairbre ḡalḡaḡ an ḡail mic Muiread' aḡ' ó Fionnmáḡ.

7. 'Do mairb' ḡoll Luicet na ḡ-céad, a ḡ-cat Cnucá, ní breuḡ é: do t'íarḡad' Luicet íionn an ḡairḡi' ḡlain le mac m'óina.

8. Ir leir do tuit Cúmall móir, a ḡ-cat Cnucá na ḡ-cat-íluadḡ: íat' do t'ḡḡ íad' an

hall) and the sons of Morna. So from that sang the historian:—

6. Goll (was) son of Daire (the) red of fame, (*famous*) (who was) son of Eochaidh (the) fair, fair (was) his valour, son of Cairbre (the) valiant (*famous*) of prowess, son of Muireadhach from Fionnmhagh.

7. Goll slew Luichet of hundreds, in the battle of Cnucha, no lie (is this); Luichet the fair of the pure valour, by (the) son of Morna was slain.

8. It is by him fell Cumhall (the) great, in the battle of Cnucha of the battle-hosts; the cause

Διπε τuc-ρac in cacth tento,  
Im pianaiocēt na h-Éireno.

9. Βαταρι clanno Mórna ip in cacth,  
Ocup Luaighni na Teamhach,  
Διπ ba leo pianur fepi Fáil,  
Fhua laim cac ius co mo-baig.

10. Buí mac ac Cumull co m-buair—  
In Finn fuilech faebur cruair.  
Finn ocup Goll móri a m-blaí,  
Tpién vo pionnraatar coíao.

11. Iapi rin vo pionnraatar rió,  
Fino ocup Goll na céo n-ímm,  
Co topicuri banb Sinna ve,  
Fa'n muice a Temuri Luaicpe.

12. Aeo ba h-ainm vo mac Oaipe,  
Coi íaao Luicet con aine,  
O mo íaet in laigne lonó,  
Oaipe conuited iur Goll. 5.

13. Topmach mo accaib Cumull a mnaí .i.  
muirne, ocup beirio pi mac, ocup beia ainm  
vo, .i. Demne. Tic fiaccail mac Concinn  
ocup boohmall, ban-orai, ocup in liacth Lua-

(for which) they fought the vigorous battle (was)  
concerning the Fiannship of Eire.

9. The children of Morna were in the battle,  
and the Luaighne of Teamhair; for it was with  
them (*theirs was*) the Fiannship of (the) men of  
(Inis) Fail by the hand of each king of great  
power.

10. (There) was a son to Cumhall of victories  
(*the victorious*)—the blood-shedding Fionn of hard  
weapons. Fionn and Goll, great (was) their fame,  
brave(ly) they made war

11. After that they made peace—Fionn and

caċ teann, uo bġ um fġannuġeacċ na h-Eġ-  
peann.

9. Uo bġeacċu Clanna mġrġna annu ar  
ġ-caċ, aġur luaiġne na Teamġacċ; ōu buġ  
leo-ġan fġannuġeacċ feaġ Inġe-fāil, le  
lāim ġac mġ ġo mġ-ċreun.

10. Uo bġ mac aġ Cūmāll na m-buāiŋ—  
fġonn fuilteacċ, faoċaġ-ċruāiŋ. fġonn aġur  
ġoll, buġ mġr a ġ-clū, ġo treun uo mġnn-  
eacċu coġacċ.

11. Iāu ġin uo mġnneacċu ġiŋŋ—fġonn aġur  
ġoll na ġ-cēacċ ġnġom—ġuġ tġaġġiāŋ  
bānġ Sionna ŋē aġi an māġ a u-Teamāu  
luacġa.

12. Aoġ buġ ainm uo mġc Uaiġe ġuġ  
ġoin luicet ē le bġuġ: ō uo ġoin an laiġne  
uāna ē, tuġacċ ġoll uŋ maġ ainm.

13. U'fāġ Cūmāll a beān toġmacċ, eacċon  
muġeann, aġur beġeacġu mġc, aġur beġu ġi  
ainm uŋ, Deimne. Tġ fġacail mac Cūcġinn  
aġur bŋŋmāll, bān-uġaŋ, aġur liacċ luacġa

Goll of the hundreds of exploits—till was slain  
Banh Sionna (in consequence) of that (peace)  
under (on) the plain at Teamhair Luachra.

12. Aodh was (the) name to (the) son of Daire,  
till Luichet wounded him with agility; since (the)  
powerful Luaighne wounded (him) Goll was given  
him (as a name).

13. Cumhall left pregnant his wife [i.e.] Muir-  
eann, and she bears a son, and she gives a name  
to him [i.e.] Deimne. Fiacail son of Cucheann  
and Bodhmhall the Druidess, and [the] Liath  
Luachra come to visit Muireann, and they take

éirí do raireo Muirne, ocur beirio leo in  
mac, ari nri lam a mátdairi a beč dicce.  
Fuirir Muirne la Gleoir lam-veirg, la ri  
lamraige iarom, con ve-ríoe in raó, Finn  
mac Gleoir.

14. Luró tria Bodhmaill ocur in Liath,  
ocur in mac leo i foitrib Sleibí Bladma.  
Ro h-aileo in mac ari rin i taroe. Veithbir  
on, ari ba h-imoa gilla tailcair tinnernadé,  
ocur laech neimnech naimeirge, ocur feinro  
feirgach fithnirach do laecirio Luaighne,  
ocur do macaib Morua for ti in mic rin,  
—ocur Tulca mic Cumuill. Ro ail-ret iarum  
in da banfeirirgin rin firi ré foia é fan  
ramlaio rin.

15. Tic a mátdairi a ciro ré m-bliadon iar  
rin o'fir a mic, ari do h-innrio oi a beč ir  
in maó ut, ocur ro ba h-ecail le mac Morua  
do.

16. Cio triacé, atriacé ar caé farach i n-a  
céle, co ráinicc foitrib Slebe Bladma; fo-

(away) with them the son, for his mother dared  
not (risk) him to be with her. Muireann marries  
with Gleoir of the red hands, [with] king of  
Lamhraighe afterwards, so from that the saying,  
Fionn son of Gleoir.

14. Meantime Bodhmaill and [the] Liath and  
the son with them, go into the wilds of Sliabh  
Bladhma. The son was reared there in conceal-  
ment. Necessity, indeed (was for this), for (there)  
was many a sturdy strong-ribbed fellow, and  
venomous hostile warrior, and angry, morose  
hero of (the) warriors of Luaighne, and of (the)

o'ionnruiròe muiḡne, aḡur beḡur leo an mac,  
 óir níoir lám a mátair é vo beit aici. ró-  
 raíó muiḡeann le ḡleoír lámóeairḡ, mḡ  
 lamraige iar rin: ḡur oé rin tḡ an mát,  
 fionn mac ḡleoír.

14. Tíat teiró bóómall aḡur líat aḡur  
 an mac a ḡ-cóimoeat leo a b-fáracáib  
 sléibe bláoma. Vo h-oileat an mac ann  
 rin a b-folac. Vo bí eigeaḡ ḡo veimín óir  
 buó iomóa ḡiolla láoir, teann-airnac, aḡur  
 laoc nimneac námavac, aḡur fianḡ fearḡac  
 ooirb ve laocraíó luidḡne, aḡur ve macaib  
 mórna, aḡur Tulca mac Cúmhall mar an  
 ḡ-ceuna, air tí an mic rin. ḡíoeat, o'oil an  
 vá bain-féimíoe rin é faoi an t-fámáil rin  
 le pé faoa.

15. Tḡ a mátair a ḡ-ceann pé m-blíatáin  
 iar rin o'fíor a mic, óir vo h-innreao óí é  
 beit annr an ionao úo: aḡur buó eazal  
 léi mac mórna oó.

16. Cíó tíat, o'eimḡ rí arḡac fárac  
 ann a céile, ḡo maimic rí fáraige sléibe

sons of Morna on design of (*in wait for*) that  
 son, (*boy*) and Tulcha, son of Cumhall (likewise  
 seeking to destroy him.) However, [they] those  
 two heroines reared him during a long time under  
 (*after*) that manner.

15. His mother comes at (the) head (*end*) of six  
 years after that to knowledge of (*to visit*) her son,  
 for (it) was told [to] her his being in that place  
 (*that he was, &c.*), and there was fear with her (the)  
 son of Morna for him. (*She feared the son of  
 Morna on his account.*)

16. What narration (is needed further)—  
 (she) went out of each desert into its fellow

geib in fian-boith ocur in mac i n-a coúlao innti, ocur tocobao ri an mac i n-a h-ucht iaroban, ocur timrdaige fua he, ocur ri tnom iarum.

17. Conio anto rin do poin na manna ic muir in im a mac—

Codail me fuanán ráime, [ocur ari oile].

18. Timnar an ingin celebaid do na ban-feinóeouib iar rin, ocur atberit fua nom gabodair in mac co maó in-feinóda é, ocur mo forbadó in mac iar rin curi ba h-in-felga é.

19. Taimic in mac i n-a aenuir imach in aiaile lá anto, ocur io conodaimic [in priar lacha co] n-a lachain forir in loc. Tair-laic urchur fúithib ocur mo tercairi a rinn-fao ocur a h-eteoda oi, co tocuiri tam-nell fuirre, ocur mo gab-fam iarum, ocur moir fuc leir do chum na fian-boithi. Conio hi rin ceo fealg fino.

(*from one to the other*), till (she) reached (the) wilds of Sliabh Bladhma: (she) found the hunting-booth, and the son in his sleep (*asleep*) in it (*therein*); and she lifts the son in her bosom afterwards, and (she) gathers him to her (*presses him to her bosom*), and she heavy (*she being pregnant*) then (*at the time*).

17. So then (she) made (*composed*) the (*these*) verses caressing [about] her son—

“Sleep with (the) slumber of pleasure,” *et reliqua: (qsi desunt)*.

18. The daughter (*woman*) bids farewell to the heroines after that, and speaks with them (*asks them*) would they not take (charge of) the son

bláóma; fuairí rí an fiann-boíe agus an mac 'na cóolao inni: agus tógad rí an mac 'na h-uíct iar rin, agus fáirgíó rí léi é, agus rí tnom an tain rin.

17. Leir rin do iunne rí na mainn ro agus múirneadé a mic—Covail le ruadán ráin,— agus an cúro eile.

18. Ceileabíar an bean do na bain-féinníóib iar rin, agus labíar leo [.i. fíar-fuígíear-óib] an ntabóaoir an mac go m-bad in-féinneadé é: agus do coíuigíad an mac iar rin sup ab in-féilge é.

19. Táiníc an mac 'na donar amad lá eile ann, agus do connaic re an pparlaca agus a lacain ari an loc. Do cúir re urcúir fúta, agus do gíarí re a cleitíoe agus a h-eiteadéa ói, go ráiníc táin-neull uiríe, agus do gab re í iar rin, agus do tús re leir í cum na fiann-boíe. Sup ab í rin an cúro fealí fínn.

(boy) till he should be fit for the Fiann (*of age fit to take rank among the Fiann*); and the son was reared after that (by them) till he was fit for chase (*fitted to conduct the chase*).

19. The son (*Fionn*) came in his oneship (i.e. *alone, by himself*) forth in another day there (*a certain day*), and saw the duck with the (young) ducks upon the lake. (He) threw a cast under (*at*) them, and cut her feathers and her wings off her till there came a death-trance on her (*so that she died*); and he took (her) after, and (he) brought (her) with him unto the hunting-booth. So that is (the) first chase of Fionn.

20. Luro-rum lā aer cearda iarraidin for  
 tetheo mac Morna ; co m-boi fo Crottaib  
 accu. Ite a n-animanda-ríoe, Futh ocur  
 Ruth ocur Regna Mað-Feoð, ocur Teimle  
 ocur Oilpe, ocur Rogein.

21. Tainis im buile tairrim anō rin, co  
 n-derina carmach oe, conio oe do gairtea  
 Deimne mael oe.

22. Bī roglaioð a laisuib in tan rin .i. fiac-  
 caíl mac Coðna e-ríoe. Do maldoin fiaccaíl  
 i fío gáible forr an aer ceardaí, ocur ro  
 maib uilí áct Deimne n- a denur ; buí rum ac  
 fiaccaíl n-ac Coðna iar rin i n- a tís, a per-  
 cinn uairbeoil.

23. Teccait in dā ban-fémiois bu dear co  
 tech fiaclda mic Coðnaí, for irair Deimne,  
 ocur do beiair ioib é ; ocur do beiait leo a  
 n-der hé iarraidin cur in innad ceoðna.

24. Do chuidio-róm lā aile anō a denar

20. He went with folk of trade (*certain artificers*)  
 afterwards in flight (because) of (the) sons of  
 Morna ; so he was under (*about*) the Crotta (*Gailte,*  
*Galtees*) with them (in concealment). It is  
 (these are) their names : Futh and Ruth and  
 Regna of Magh Feadha, and Teimle, and Oilpe  
 and Roigein.

21. Blisters came over him there, so that (there)  
 was made of him a bald-head (*or one affected with*  
*cutaneous disease*), so from that Deimne (the) bald  
 used to be called to him.

22. (There) was a plunderer in Leinster (at)



20. Ćuairð re maille le dor céirre eizim  
 iar rin air teitēd, mar gēall air macaib  
 Mórna go m-brēdð re timcioll Sleibe g-  
 Ciot mar don leo. Ir riad a n-anma-  
 nna-ran:—Fut ašur Ruč ašur Regna Mairge  
 Feaða, ašur Teimle, ašur Oilpe ašur Roi-  
 zein.

21. Taimic bolgairge tairur-rean ann rin,  
 go n-dearnad cahirad òé, sur ab ó'n nò rin  
 vo gairti Deimne maol òé.

22. Do bi foglaidre a laignib an tan rin,  
 eadon, fiagail mac Cóna éirean. Do tairla  
 ann rin fiagail a b-fiodh-gaibhle air an dor  
 céirre, ašur vo marib re iad uile ačt De-  
 imne 'na donair: vo bi re a g-coimreacč le  
 fiagail mac Cóna iar rin ann a tiš a rei-  
 rcinn fuair.

23. Tigrð an dābain-féinnire ó òear go tiš  
 fiagla mic Cóna, air iairiarið Deimne, ašur  
 beirteair òóib é; ašur beirre leo a n-dear  
 é, iar rin, sur an ionad ceurna, ann a maib  
 re moine rin.

24. Do cuairð re, lá eile, 'na donair amac

that time, namely, Fiagail son of Codna [was he].  
 Then Fiagail chanced (to come) in Fiodh Gaibhle  
 upon the artificers, and slew all but Deimne in his  
 oneship (*alone*): he was (*remained*) with Fiagail  
 son of Codna in his house in a cold marsh.

23. The two heroines come southward to (the)  
 house of Fiagail, son of Codna, in search (of)  
 Deimne, and he is given to them; and they take  
 with them from the south him, afterwards, to the  
 same place (as before).

24. He went another day in his oneship (*alone*)  
 forth, till he reached (the) plain of Life (*Liffey*), to

amach co machta mág life go spoile dúin  
ann, co nór fáccair in macraio ós oc imáin  
fóir fáiche in dúine. Tic-rum com luò ne  
com imáin fhu-rum.

25. Tic iar n-a báirach ocur do beirte  
ceithrime i n-a dgaio; ticit ariú a trian:  
n-a dgaio. Cio triáct, iactnagat uile i n-a  
dgaio fá deois, ocur do beireo-rum leth  
clunche fóiria uili.

26. Cía h-ainm fíl fóir? ol riat. Deimne,  
ol re. Inniro in macraio o'fhi in dúinro in  
ní rin. Maibáio-ríoe é mao contuicti, mór  
a cumáctachí é, ol re. Ní caemramair ní  
do, ol riat Anoeberit a ainm fhub? ol re.  
Aooberit, ol riat, curi ab Deimne a ainm. Cin-  
oar a h-eccore, ol re. Macaem tuctach,  
firo, ol riat. Ir ainm do Deimne firo am-  
lairo rin, ol re-ream. Conio de rin aoberitir  
in macraio fhu-rum Finn.

27. Tic-rum iar n-a báirach oia raigro,  
ocur luio cuccu i n-a clunichí: fo ceirrat a  
loirga fair an aen feét. Imairium fuitib-  
another (certain) fortress there till he saw the  
[young] youth (of the place) hurling on the lawn  
of the fortress. He comes to exercise or to hurl  
with them.

25. He comes after (*on*) the morrow, and they  
send a fourth (of their number) in his face  
(*against him*): they come again, the third (of their  
number *once more*) against him. What (need of  
further) discourse,—they go all against him at  
last, and he gives (*wins*) a half game on them all.

26. What name is on thee? said they. Deimne,  
said he. The youths tell the man (*owner*) of the

go ráinig re mág life go dúin eile ann, go b-facaid re an maciaid óg (na h-áite rin) ag iomáin air fáitche an dúin. Tis re ag imit no ag iomáin leo-ran.

25. Tis re iar n-a máiac. agur beirio ceatmaia o'a n-aieam 'na agaid: tigio air a o-trian 'na agaid. Cio tráct, o'eirgeadair uile 'na agaid fá oeiog, agur beirio re leat cluice oira uile.

26. Ca h-aínm a tá oit? air iao. Deimne, air re. Inniro an maciaid o' fear an dúin an nio rin. Maibaid-re é, má tis re air, má tá re ann bui g-cúmadt, air re. Ní feoamuiro nio a deunao leir, air iao. An oubairt re a aínm lib? air re. Oubairt, air iao, guri ab Deimne a aínm. Ciannor a tá a cúma? air re. Macaom deag-cúmda, fionn, air iao. Ir aínm do Deimne fionn amlaid rin, air reiréan. Ir uime rin, do gairuoir an maciaid fionn leir-rean.

27. Tis re iar n-a máiac o'a n-ionnruide, agur cuaid cúca ann a g-cluice: do cuirgeadair a loigda o'urcuir air a n-aoin-féact.

fortress that thing. Kill ye him if he comes (again) if ye can, said he. We cannot (do) anything to him, said they. Did he tell you his name said he. He said, said they, that Deimne is his name. What manner (is) his appearance? said he. A fair, shapely lad, said they. It is a name for Deimne Fionn, like that (*Deimne shall be called Fionn, fair, on that account*), said he. So from that the youths used to say with him (*name him*) Fionn.

27. He comes (again) after the morrow (i.e., the next day) to their meeting (*to them*), and went towards them in their game: they aimed their

rium, ocurtíarcíadío moíreíurí oíb. Lúio  
uathib a íoithíib Slebe bláoma.

28. Tic íadrium í chíno íeétmuine íadí rín,  
cur in m-báile céona. Ír ámláo bátur in  
macíadío íc ríadím íoír in loch bí í n-á íaríadío.  
Ííennadígít in macíadío e-rium imtechí oim-  
báda ríuu.

29. Línígío-rín ír in loch cucá íadí rín, ocur  
báíoio nonbur oíb ío'n loch, ocur téít íéin  
íá Sliab bláoma íadí rín. Cía íio báío in  
macíadío, ol cách. Fínn, ol ííat; conáo  
ár rín íio léanáo Fínn e.

30. Tic-rium íeéí áno íarí Sliab bláoma  
ámach, ocur in óa ban-íéníoio í máille ííur;  
conacár álma imoíercíur ó'ágáíb álúio ío-  
íarí in ílébe.

31. Mo nuadí ííad, ! oí in óa íen-tuinn, ní  
tic oínn áríuo neich oíb íúío áccáínn. Tic  
oím-íá, [ol Fínn] ocur íútháo íoírío, ocur  
áríáoio óá n-ág oíb, ocur beíúío léir oíá

staves on him together. *He* aims at them, and  
slaughters (a big six) *seven* of them. (He) went  
from them (then) in the wilds of Sliabh Bladhma.

28. (He) comes, indeed, at (the) head (*end*)  
of a week after that to the same place. It is thus  
were the youths (then engaged)—swimming on  
the lake (which) was in their neighbourhood. The  
youths defy him (to) come to swim with them.

29. He plunges in the lake towards them after  
that, and (he) drowns nine of them under the  
lake, and goes himself under (*towards*) Sliabh

Διμριζεαρ φύτα-ραν, αζυρ τριαρζριαὶὸ ρε  
μόριρπειρεαρ ὀίοβ. Ἐυαὶὸ ρε υαῖτα ἀνν ριν  
ζο ράραῖαῖβ ὀλέιβε βλάῶμα.

28. Τίς ρε, υμορρῖο, ἀ ζ-εανν ρεα-  
ῖτῖμαῖνε ἰαρ ριν ζυρ ἀν μ-βαῖλε εευῖνα.  
Ἰρ ἀμῖλαὶὸ το βῖρεαυδαρ ἀν μααριαὶὸ, εαῖον,  
αζ ρνάμ ἀρῖ ἀν λοῖ το βῖ 'να β-ραρρῖαῖὸ.  
Ζρεαννυῖζῖο ἀν μααριαὶὸ εῖρεαν τεαῖτ αζ  
ρνάμ μαρῖ ἀον leo.

29. Λιγῖὸ ρε ἀννρ ἀν λοῖ ἔυα ἰαρ ριν,  
αζυρ βάιρῖὸ ρε ναονβδαρ ὀίοβ ρα'ν λοῖ, αζυρ  
τεῖρ ρε ρεῖν ζο Σλιαβ βλάῶμα ἰαρ ριν. Ἐα  
h-é το βάιρ ἀν μααριαὶὸ? ἀρ ῑάῖ. Φιονν, ἀρ  
ρῖαῖὸ ὄ' ραν beo. Μαρ ρο, ἀρ ριν το lean ἀν  
τ-αῖνν Φιονν ὀέ.

30. Τίς ρε τῖαῖ ταρ Σλιαβ βλάῶμα ἀμαῖ,  
αζυρ ἀν ὀά βαιν-ῑεῖννῖὸε ἀ μαῖlle λειρ: ζο  
β-ρααυδαρ εαῖτα ράρ-λῖτῖμαρ ὄ'ρῖαῖὸαῖβ  
αῖῖτα ὄ'ράραῖ ἀν τ-ρῖεῖβε.

31. Μο νυαρ τῖά! ἀρ ἀν ὀά ρεαν-ὀυῖνε, νῖ  
ῑῖς ῖνν ἀον ῑεανν ὀίοβ ρῖτο ὄ'ραρτυζαῖὸ  
αζαῖνν. Τίς ῖομ-ρα, ἀρ Φιονν, αζυρ ρῖτῖὸ  
ρε ορρῖα, αζυρ ραρτυῖζῖὸ ὀά ρῖαῖὸ ὀίοβ, αζυρ

Bladhma after that. Who drowned the youths?  
said all. Fionn, said they (who survived.) So  
from that (the name) Fionn followed him.

30. He came a time then over Sliabh Bladhma  
out, and the two heroines in company with him:  
they saw a very nimble drove of wild deer [*or*  
*cows*] (of the) forest of the mountain.

31. My woe indeed! (*or alas!*) said the two old  
people (*women*), it comes not of (*with*) us (*we cannot*)  
retain one of these yonder with us. It comes of  
(*with*) myself, (*I can*) said Fionn, and (he) runs on

riann-boith. 'Do gnu-ríum relg co gnátach  
 vóib íar rín

32. Eiríó buain ferta, a gilla, or na ban-  
 péneóa ríur, ari atait mic Mórna for aicill  
 vo marbta.

33. 'Do luro-ríum n-a aenari uabib co  
 maacht Loch Léin or Luachair, cur  
 átcuir a amraine ac nuz bentmaige aro  
 rin; ní mó rloino-rim ir in innas rin he, áct  
 cead, ní buí ir in mé rin relgairie a innramla.

34. Ir amlaio árbert in ní ríur: oia fácc-  
 bas Cumull mac, ol re, vori lat mo bo  
 turá é; áct cead, ní cualamur-ne mac o'  
 fáccbáil vo acht Tulca mac Cumail, ocur  
 atá rin ac ní Alban in amraine.

35. Celebríao-rim don ní íar rín, ocur tét  
 uao co Cairbrige (.i. Cairmaige i noiu),  
 ocur atnuiz ic in nuz rin a n-amraine. Tic  
 in ní íarum ac procelláct in aiaile ló. Te-  
 coirgíao-rim lair ocur beiro rect cluichi  
 oiaiz aiaile.

them, and retains two deer of them, and brings  
 them, with him to his hunting-booth. He used to  
 make chase constantly for them after that.

32. Go from us henceforth, O youth, said the  
 heroines with (*to*) him; for the sons of Morna  
 are on watch (for) thy killing, (*to kill thee*).

33. He went in his oneship (*alone*) from them  
 till (he) reached Loch Léin, over Luachair,  
 till he gave up (*hired*) his (military) services to  
 (the) King of Beanntraighe then: they surnamed  
 him not in that place, howbeit (there) was not in  
 that time a hunter of his like (*his equal*).

beirio re leir ias o'a fionn-boit. Do gni-  
teas re realg so gnáctac oóib ias rin.

32. Eirig uainn fearoa, a gíolla, ar na  
bain-féinnioe leir, óir táio mic mórna air  
ci oo mairbta.

33. Do cuair re 'na donar uacta so mairic  
re loc léin, ór luadair, sur atcuir re  
a amraine as rig beanntraige ann rin:  
níoir fíoinn rias é ann ar an ionas rin, act  
ceana, ní mairb ann ar am rin realgairie a  
ionnramla.

34. Ir amair ro veir an rig leir: oá  
b-fágbas Cúmhall mac, ar re, oar liom sur  
ab tura é, act ceana, ní cualamair-ne mac  
o'fágbáil oó, act Tulca mac Cúmhall, asur  
tá reirean as rig Albann a n-amraine.

35. Ceileabair fionn oo'n rig ias rin,  
asur teir re uair so Cairbrighe, eadon  
Ciarraioe a n-oiu, asur fanair re as an rig  
rin a n-amraine. Tig an rig ias rin as  
ritceallaact lá eigin. Teagairgeas re leir  
asur veir re react g-cluitce oiaig a n-oiaig.

34. It is thus says the king to him: if Cumhall  
(had) left a son, quoth he, it seems with thee (*me*)  
(methinks) thou shouldst be he; but, howbeit, we  
heard not a son to leave by him (*that he left a son*),  
but Tulcha, son of Cumhall, and that (son) is with  
(the) king of Scotland in (military) service.

35. He (*Fionn*) bids farewell to the king after  
that, and goes from him to Cairbrighe (i.e., Ciar-  
raighe [*Kerry*] to-day [*now*]), and abides with that  
king in (military) service. The king comes after-  
wards a chess-playing a certain day. He was  
instructed by him (*Fionn*) and wins seven games  
after each other.

36. Cíad turas? ol in rí. Mac aithiḡs oc  
 Luaighnib Tempach, ol re. Acc, ol in rí,  
 áct ir tú in mac ior tuc Muirne do Cumall  
 ocur na bí funn ní ir ríad, náir ut maribtar  
 for m'enech-rá.

37. Lúir aríair rin co Cuillino [Ó Cuanach],  
 co teč ločain flait gobann: inḡin ior eam  
 lair-ríoe .i. Cruithne a h-ainm: áonaḡs ri  
 ḡiádo do'n ḡilla.

38. Do béir-rá m'inḡin ouit, ol in gobá  
 cin co fetar cíad tu. Fáirir in inḡin leir in  
 ḡilla iartain.

39. Déna rlegá dam, ol in ḡilla ior in  
 n-gobann. Do ḡní oin lochan ví rleis do  
 Celeabriádo dan do ločan ocur lúir peime

40. A mic, ar ločan, ná h-eirḡ ir in rlige  
 forr a m-bí an muc oia n-ab ainm in beo,  
 ir ri ior farádo meodon Mumun.

41. Ocur ir reó tía do rala do'n ḡilla  
 oul forr in rlige for m-bí in muc. Áonaḡs  
 in muc cuice ior rin. Focair-rim ona

36. Who (art) thou? quoth the king. Son of  
 a peasant of (the) Luaighni of Teamhair, says he.  
 Not so, said the king; but thou art the son whom  
 Muireann bore to Cumhall, and be (*stay*) not here  
 longer, that (thou) mayest not be slain (whilst  
 trusting) on my hospitality.

37. (Fionn) went out after that to Cuilleán [O  
 g-Cuanach] to (the) house of Lochan, a chief-smith:  
 (there was) an exceeding-beautiful daughter with  
 him: i.e., Cruithne, her name: she gave love to  
 the youth.

38. I will give my daughter to thee, says the  
 smith, though I know not who thou (art). The  
 daughter then marries with the youth.



36. Cíad turra? ar an muid. Mac aicéig de luaidhí nā Teampal, ar re. Ní h-eadó, ar an muid; áit ir tu an mac muid Muirneann do Cúimall, agus ná bí ann ro níos ríad ionnóir ná c muidirí de tu air m'éinead-rá.

37. Cúaidí Fionn ar iar rín go Cuilleann [Ua S-Cuadac], go tíg Lochan fíad-éobá: bí inéann ró-cáom aige-reann, Cmuirne a h-ainm: cúg rí gíóó do'n gíolla, eadóon o'Fionn.

38. Béarfao-rá m'inéann uirt-re, ar an góba, gíó ní fearaí me cía tu. Póráidí an inéann leir an ngíolla iar rín.

39. Deun ríeáda óam, ar an gíolla leir an ngóbaínn. Gíó Lochan óá ríeig óó ann rín. Ceileabíar Fionn ann rín do Lochan agus cúaidí re roime.

40. A míc, ar Lochan, ná h-eiríúg ann ar t-ríeig air a m-bíó an míc o'a n-ab ainm an Beo: ir rí o'fáruig Meadóon-múim.

41. Agus ir eadó trá do tárluig do'n gíolla uil air an ríeig air a m-bíó an míc. O'eiríúg an míc cúige iar

39. Make spears for me, said the youth to the smith. Lochan made then two spears for him. (Fionn) takes leave then of Lochan, and went before him (*goes his way*).

40. O son, said Lochan, go not in the way on which is (usually to be seen) the pig to which is name (*which is called*) Beo (*the Living*); it is she devastated (all) middle Munster.

41. But it is it, just, that happened to the youth (to) go on the way on (which) was the pig. The pig after that went towards him (*made at him*). He put (*made*) then a cast of his spear on r, so

urcui oi rleis fuiriu, co mo luio tpiçe, co  
 iur faccuib cen anmuin.

42. Beirio- rium onā cenn na muice leir  
 don gobainn a coibche a ingine. Ir oe rin  
 ata Sliaib muice a Mumainn.

43. Do luio in gilla poime iar rin i Con-  
 naētaib, o'iairiāio Crumail mic Trienmōir.

44. Ainail mo bui fori a rēo co cuailio  
 gul na h-én mná. Luio fai co n-acca in  
 mnái, ocur ba véra fola cech pe feēt, ocur  
 ba rcéit fola in feacht aile, co mba veis  
 a bél.

45. Irat bél veis, a ben, ol ré. Ata  
 veitbiri ocum, ol ri; m'oen mac do marbaō  
 o'oen laec fori-ghionā mōir do málā cuccum.  
 Cīa ainm do mic, ol ré. Glonā a ainm,  
 ol ri.

46. [Ir oe ata Ath n-Glonā ocur Tócar  
 n-Glonā fori Maenmuig, ocur ir ó'n bél

(that it) went through her, so (that he) left her  
 without life.

42. He brings then (the) head of the pig with  
 him to the smith, in (as) dower of his daughter.  
 It is from that is (called) the pig's mountain in  
 Munster.

43. The youth went before him (*forward*) after  
 that into Connacht, to seek Crimall, son of Treun-  
 mór (his father's brother).

44. So (he) was on his road till (he) heard (the)  
 cry of [the] one woman. He goes towards her till  
 he saw the woman, and (there) were tears of blood  
 every [with] time (*at one time*), and (there) was a

րո. Մօ շոց րէ սրժար տ'ա իլեւջ սրար, զօ  
 շարօ շարօ, շար իճ շար ի շար ճար.

42. Յար րէ շարո ճար մար ճար ճար րո  
 շար ճար ճար, ճար ճար ճար տ'ա ճար. Ի  
 ճար րո ճար ճար ճար-մար ճար ճար ճար  
 ճար-ճար.

43. Մօ շարօ ճար ճար ճար ճար րո ճար  
 ճար-ճար ճար ճար ճար ճար ճար ճար  
 ճար, ճար, ճար ճար ճար ճար ճար.

44. ճար ճար ճար ճար ճար ճար ճար ճար  
 ճար ճար ճար. ճար ճար ճար ճար ճար ճար  
 ճար ճար, ճար ճար ճար ճար ճար ճար ճար  
 ճար, ճար ճար ճար ճար ճար ճար ճար, ճար  
 ճար ճար ճար ճար.

45. Ի ճար-ճար ճար ճար ճար, ճար ճար.  
 ճար ճար ճար, ճար ճար;—մ'ար ճար ճար ճար  
 ճար ճար ճար սր-ճար ճար ճար ճար ճար  
 ճար ճար ճար. ճար ճար ճար ճար ճար ճար ճար.  
 ճար ճար, ճար ճար.

46. [Ի ճար ճար ճար ճար ճար ճար ճար  
 ճար ճար ճար ճար ճար ճար ճար ճար;

vomiting of blood the other time (i.e., *every second*  
*turn*), till her mouth was red.

45. Thou art red-mouthed, O woman, says he.  
 There is a cause with me (for it), says she; my  
 one son to be slain (i.e., *that my only son was slain*)  
 by a very-large hideous warrior who happened (to  
 come) towards me. What (was the) name of thy  
 son? said he. Glonda (was) his name, said  
 she.

46. [It is from him are (called) Glonda's ford  
 and Glonda's causeway on Maonmhagh; and it  
 is from that red mouth is (called) Ford of red-  
 mouth from that (time) forth (*ever since*).]

veirgi rin a ta Ath m-bel veirgi ó rin i le].

47. Luro vin Finn in deǵaio in láich, ocur fepait comlonn ocur do fuit lair é. Ir am-lairò imorru no buí rin 7 corru-bolz na réo aigi .i. reoir Cumuill. Ir de vin do mochair ann rin .i. Liath Luachra, ir é céo guin Cumuill i cath Cnucha.

48. Téir i Connachtair idir rin, ocur fazeib Crimall in a renóir a n-vithreir caille aro, ocur drem do'n rein-féinn maille rruir, ocur ir idir rin do gní relga do.

49. Tócbair in corru-bolz vin do ocur atpet a rcéla ó túr co veire, ocur amail no marb fer na réo.

50. Ceilebair Finn do Crimall, ocur luro moime d'roglaim éicir co Finnécer no boi for boinn. Nir lam umorru beith a n-Érinn cend no co n-dechaid me rilvect, ar eagla mac Uirginn ocur mac Mórna.

47. Fionn then went in (the) wake of the warrior, and they give combat, and he fell by him (Fionn). It is thus, moreover, was (he) [that], (*this is the way he was*), and (having) a round-bag of jewels with him, i.e. (the bag of) Cumhall's jewels. [It is he] (the) person who was killed there, i.e., Liath Luachra; it is he first wounded Cumhall in (the) battle of Cnucha.

48. (Fionn) goes into Connacht after that, and finds Crimall (in his) old man in a hermitage of a wood there, and a company of the old Fiann along with him, and it is they who used to make chases (*go a hunting*) for him.

Δγυρ ιρ δ'ν m-beul veapɜ ɾɪn Δ τά Δτ-αν-  
beil-veipɜ ó ɾɪn Δ leit̃.]

47. Cúair̃ Fionn Δ n-oidiɜ an laoić ann  
ɾɪn, Δγυρ beip̃io cómlann, Δγυρ vo tuit ɾe le  
Fionn. 1ɾ am̃laiõ ɾɪn, umop̃io, vo bí ɾeip̃ean,  
Δγυρ cor̃p-bolɜ na ɾeov aɜe, eaðon, ɾeiõ  
Cúmaill. 1ɾ ɾe ɾór vo tɾapɜmað ann ɾɪn, an  
té ɜoin Cúmaill aip̃ v-túr Δ ɜ-cać Čnuća  
.1. Liaτ Lućaɾa.

48. Teiõ Fionn Δ ɜ-Connaćtaib̃ iaɾ ɾɪn, 7  
ɜeib̃ ɾe Cɾimall 'na ɾeaõoip̃ Δ n-oićɾeab̃  
coille ann, Δγυρ vɾeap̃m ve'n t-ɾeap̃n-ɾéinn  
Δ maill̃e leip̃, Δγυρ ιρ ɾiað ɾɪn vo ɜniðeað̃  
ɾealɜa vó.

49. Tuɜaiõ ɾe an cor̃p-bolɜ vó ann ɾɪn,  
Δγυρ innip̃io ɾé Δ ɾceula ó túɾ ɜo veip̃e,  
Δγυρ am̃ail vo m̃ap̃b̃ ɾe ɾeap̃ na ɾeov.

50. ɜab̃ap̃ Fionn ceaṽ le Cɾimall, Δγυρ  
cúair̃ ɾoime v'ɾóɜluim̃ éiɜɾe ɜo Finnéiɜeap̃  
vo bí aip̃ an m-Boinn. Niõɾ láim̃ ɾe, umop̃io, Δ  
beit̃ Δ n-Éip̃inn ceana Δ n-aít aip̃ bić, no  
ɜo n-veaćaiõ ɾe le ɾiɾiðeacć [v'ɾóɜluim̃,] aip̃  
eaɜla mac Uip̃ɜɾinn Δγυρ mac Mórna.

49. He gives the round-bag then to him, and  
relates his stories (*news*) from beginning to end—  
and thus (*how*) (he) killed the man of the jewels  
(*him who had the jewels*).

50. Fionn takes leave of Crimall, and went  
before him (*forward*) to learn literature with  
Finneigeas, who was (dwelling) on (the) Boinn.  
(He) dared not even be in Eire anywhere until he  
went with (i.e., to learn the art of) poetry, for fear  
(of the) sons of Uirgreann, and (the) sons  
of Morna.

51. Secht m-bliadóna do Finnécir for Boinn  
oc uinnaiḡe iach linne Feic; ari do buí a  
taipinḡiḡe do eo Feic do tomait, ocuḡ cen  
ní na ainḡir itir iadum.

52. Fíuth in m-biadan, ocuḡ mo h-erbad  
do Deimne umorpo in biadan do fuine, ocuḡ  
arberc an file fíur cen ní do'n biadan do  
tomait. Do berc in ḡilla do an biadán  
iadu na fuine.

53. In ari tomliḡ ní do'n biadan, a ḡilla,  
ol in file. Níto, ol in ḡilla, áct mo óirou  
do loirceḡ, ocuḡ do maḡur im beolu iaduin.  
Cia h-ainm fil oir-ḡa, a ḡilla, ol re. Deimne,  
ol in ḡilla. Fíno do ainm, ol ré, a ḡilla,  
ocuḡ ir duit tucad in biadan oia tomait,  
ocuḡ ir tu in Fíno co fíri.

54. Tomliḡ in ḡilla in biadan iaduin.  
Ir rin ḡia do maḡ in fíur do Finn .i. an tan  
do bepeḡ a oirḡuin i n-a beolu, (7 noḡa na

51. Seven years (had been passed) by Finn-  
eigeas on (the) Boinn, watching (for the) salmon  
of (the) pool of Feic; for it was in prophecy to  
him (the) salmon of Feic to eat, and without a  
thing in his ignorance at all (*that he should know  
everything*) then.

52. The salmon was found (*caught*) and (it) was  
assigned to Deimne moreover the salmon to bake  
(or *roast*), and the poet said to him without (*not*) a  
thing (*portion*) of the salmon to eat (*that he should  
eat none of it*). The youth brought to him the  
salmon after [its] cooking.

53. Didst thou eat a thing (*any part*) of the

51. Cúaidō reáct m-bliadūana tair fīnnéi-  
gear air an m-bóinn, aḡuinnuige air bīadān  
linne-feic: óir do bí re a o-táirngire oó  
bīadān feic do comailt, aḡur ḡan nō air  
bit a beit 'na ainbrior air iar rin.

52. Fíit an bīadān, aḡur do h-óruigeaó  
do Deimne umorrio an bīadān o'fūineaó,  
aḡuroubairt an file leir ḡan nō oe'n  
bīadān do comailt. Cūḡ an ḡiolla an  
bīadān oó iar n-a fūineaó.

53. Air comlar nō oe'n bīadān, a  
ḡiolla? air an file. Nior comlar, air an  
ḡiolla, áct do loirgear m'óruóḡ, aḡur do  
cuirear am' beul iar rin í. Ca h-ainm  
a tá orit-ra, a ḡiolla? air re. Deimne,  
air an ḡiolla. Fionn o'ainm, air re, a ḡiolla,  
aḡur ir uirt-re tuḡaó an bīadān o'a  
comailt, aḡur ir turā an Fionn ḡo fíor.

54. Tomlar an ḡiolla an bīadān iar rin.  
Ir re rin, tíá, do maó an fíor o'Fionn,  
eaóon an tan do beireaó re a óruóḡ ann a

salmon, O youth? says the poet. No—says the  
youth; but my thumb I burned, and I put (it) in  
my mouth after that. What name is on thee, O  
youth? says he. Deimne, says the youth. Fionn  
(*fair*) (is) thy name, says he, O youth, and it is  
to thee (it) was given (*appointed*) (in prophecy)  
the salmon to eat (and not to me), and it is thou  
(who art) the Fionn truly.

54. The youth eats the salmon afterwards. It  
is that, by-the-way, that brought the knowledge  
to Fionn, i.e., the time he used to bear (*put*) his  
thumb in his mouth, (and not through *Teinm-  
laogha*); and the thing which was (*used to be*) in his

τῆς Τεινμλαεῖς), οὐρ πο φαίλλητες το  
 ιαριαν in ní πο bíο 'na ainiy.

55. Ro fogluim-ríum in tḡeide nemti-  
 giur filio .i. Teinn laeḡa oḡur Imur for  
 Oḡna, oḡur Dicedul dicennaib. Ír aḡo rin  
 to poine Finn in láig rí oc fḡomao a éicrí :

56. Cettemain can pee po fari aḡo  
 cucht  
 canait luin laio lain oia m-beith laigais  
 ann.

ḡairio cai cḡuaro dean ír focen ram fari  
 ruiois rine reibrimme cerb caill cḡaib

Cearbair ram ruail rḡuth raigio ḡraig  
 luath linn.

leatario folc foda fḡaich, forbriro canach  
 rann rinn

Fuabair ḡḡell rceill rḡien, imriro riro  
 maenrith peana

cuirtheri ral ruan tuigithiri blat in bíc.  
 beḡaro. \* \* \*

ignorance (*unknown to him previously*) afterwards  
 used to be manifested to him.

55. He learned the three (things) which distin-  
 guish poets: i.e., *Teinn laogha*, and *Imus for*  
*Oḡna*, and *Dicheadal do cheannaibh*. It is then Fionn  
 made this lay testing his (knowledge of) literature.

56. May! pleasing time! most excellent the  
 colour! Blackbirds sing a full lay; (O) if Laigh-  
 aigh could be there! the cuckoos cry strong (and)



bēul (aḡur nī tṛé tēim-laoḡa), aḡur vo  
foillṛiḡṛí vó iai rin an nio vo biōeā v'na  
ainbṛior.

55. O'fóḡluim reirean an tṛí a eioirōeā-  
luigēar riliō, eāvōn, an tēim-laoḡa,  
aḡurimbōraim Oṛna, aḡur Oiceāvāḡ vo cēan-  
naiḡ. Ir ann rin vo minne fionn an laoio  
ro aḡ veimniugā v' a ēiḡre :

56. Ceuṛāim caoin-mé ! mó-ráir an vāṛ !

Candio loin laoio lán, vā m-beiōeā v'  
laḡaiḡ ann !

ḡoirio cuāca ḡo ciuāio vian, ir fáil-  
teāc ráir-rám ;

áille ríne ḡo ríor : airm imeāḡ-bóro  
coillteā v' ciāv

Riṛio ráim-rúāill airm rruṛ ; ionnruiḡio  
eic luāṛṛ linn :

leāṛnuiḡio folc fāvā fmaoiṛ, blāṛuiḡio  
ceannbān fann fionn.

ionnruiḡio uāṛbāir obann : imrio meāna  
aḡ mīṛ meiō-mian,

Cuirṛeair an ráile a ruān : foluiḡio  
blāṛṛ an bíṛ. \* \* \*

violent; it is welcome, noble summer! (the) bril-  
liance of the weather always. [On] the margin-  
fringe of (the) woods (of) boughs (*branching*) the  
summer swallows skim the stream; the swift  
steeds approach (the) pool; (the) long hair of (the)  
heath spreads (out); the fair weak bog-down  
flourishes: sudden consternation attacks [the  
signs;] the planets running in smooth course play;  
(the) sea is put (to) rest, flowers cover the world.

## NOTES.

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CONCERNING the ancient compilation called *Saltair Chaisil*, in which the original of this tract on the "Exploits on Fionn" is said to have been included, Professor O'Curry remarks: "Next after these (several lost books), . . . I would class the SALT AIR OF CASH EL, compiled by the learned and venerable Cormac Mac Cullinan, King of Munster and Archbishop of Cashel, who was killed in the year A.D. 903. At what time this book was lost we have no precise knowledge; but that it existed, though in a dilapidated state, in the year 1454, is evident from the fact that there is in the Bodleian Library in Oxford, a copy of such portions of it as could be deciphered at that time, made by *Seáan*, or Shane O'Clery, for Mac Richard Butler. From the contents of this copy, and from the frequent references to the original, for history and genealogies, found in the Books of Ballymote, Lecan, and others, it must have been a historical and genealogical compilation of large size and great diversity."—(Lectures MS. Materials p. 19.) The same author (pp. 11 and 12), shows the origin of the word "Saltair" as applied to such compilations as the "Saltair of Teamhair," by King Cormac, son of Art, and the "Saltair of Caiseal" (its companion volume) by King Cormac, son of Cuillionan. He quotes, translating from Keating, this passage: "And it is because of its having been written in poetic metre that the chief book which was in the custody of the Ollamh of the King of Erin was called the 'Saltair of Temair;' and the chronicle of holy Cormac Mac Cullinan, 'Saltair of Caiseal;' and the chronicle of Aengus Ceile Dé [or the 'Culdee'] 'Saltair-na-Rann' [that is, 'Saltair of the Poems or Verses']; because a *Salm* (Psalm) and a Poem are the same, and therefore a *Salterium* and a *Duanaire* [book of poems] are the same." In the present case and others, however, plain prose seems to have been admitted. The name, then, is taken from *the Psalter*. In his introduction to "Leabhar na g-Geart," Dr. O'Donovan remarks of the Saltair of Caiseal, so frequently cited in that work, and in which that compilation is said to have been the book in which St. Benen entered

the traditions respecting the rights and tributes of the kings of Munster: "These accounts (in Book of Rights, Colgan, Keating, Conall Mac Eochagain) look rather conflicting, but the probability is that they are all true, *i.e.*, that St. Benean commenced the Psalter; that Cormac (son of Cuillionan) continued it down to his own time . . . and that King Brian had a further continuation framed to his time." The reader will do well to consult O'Curry's "Lectures" especially on the subject of the poetical productions ascribed to Fionn, Oisín, Caoilte, &c.

In an able and interesting series of articles on "The Ossianic Tales," by Rev. J. J. O'Carroll, S. J., in the *Irish Ecclesiastical Record*, the rev. author, in No. 11 (December, 1880), has carefully and judiciously analysed this fragment—the Exploits of Fionn—in a critical disquisition, from which we regret space does not permit extracting more than the following few points. He says: "This work appears to have been selected on account of the archaic nature of its Irish. It is extremely short, a fragment certainly, perhaps only an introduction. Much will not be expected from it in the way of great literary development. In it, however, as in other Irish prose tales, passages of verse are carefully introduced from time to time. They are not brought in as the production of the author of the prose; such a thing would have been a strange irregularity indeed in masters of the art of composition, the art of producing a homogeneous whole from various parts. They come as illustrations of what is mentioned in the prose, and are not so long as to be possibly mistaken for anything more. They cannot obscure the clear progress of the tale. It so happens that the verses, in the middle of one line of which the archaic tract on Fionn's boyish exploits breaks off abruptly, are those selected by Mr. Standish O'Grady the historian to praise most specially in his essay on Irish 'Early Bardic Literature.' He there calls them a 'poem by Fionn upon the spring-time, made, as the old unknown historian says, to prove his poetic powers—a poem whose antique language relegates it to a period long prior to the tales of *Leabhar na h-Uidhre*, one which, if we were to meet side by side with the *Ode to Night*, by Alcman in the Greek anthology, we would not be surprised.' . . . We may, if we will, suppose that after this the tract grew more interesting, and that the prose that remains is only a quiet introduction to grander passages. Unfortunately, in the now remaining fragment there is little literary merit, beyond the unques-

tionably picturesque and pathetic view presented by Fionn's being brought up in the woods away from the haunts of men, to save his life from his father's enemies, and by the visit of his mother, when he was six years old, to the forest huntresses, who were his nurses. The mother, indeed, is here described in a way that seems to show not only insight into human nature, but graphic power in the author. . . . And we may well be right in thinking that the author who described so touchingly the visit of the mother who travelled from solitude to solitude that she might be able to set eyes for a few hours on her child ; the author who thought of making the mother find the boy asleep in the rude hut of his forest home, and who represents her as unwilling to disturb his slumber, and cradling him on her bosom, the author who makes her pour forth her feelings in a lullaby to the unconscious child, was one too rich in real sentiment to be showily or gaudily extravagant in speech ; was a man who would scorn to make grand passages out of the direct recital of Fionn's boyish feats. With the fine description of the mother's visit we believe we may venture to do a very bold thing. We are going to set beside it a parallel passage from one of the greatest poets that ever lived, and to compare or rather to contrast the two. Spenser, as well as our anonymous ancient Irish writer, puts before us a child of extraordinary strength and prowess, brought up in the woods, and visited one day by its mother. . . . For wonderful exploits we must admit that little *Satyræ* beats young Fionn hollow. For touching beauty in the mother's visit, we must look to the work of our unknown Irish artist, not to that of the most justly world famous Edmond Spenser. . . . In our Irish tale Fionn's mother is one that would have been recognized by Solomon. . . . All this is no mere outburst of sudden feeling, no natural outcome of necessary circumstances ; it is a scene most delicately chosen, most carefully contrived ; it is, in truth, one of the intelligible cases of Selection of the Fittest."

The legend of the "Salmon of Knowledge" (*Eo feasa*) is very ancient and curious, and is to be met with in a variety of forms. It is not unfamiliar to our modern story-tellers who furnish many versions of it, as well as of Fionn's gift of knowledge ; how he came by it, and the method he used to avail himself of it at need. Such are the story of "Canuran Caoch," and many others, in popular books. Professor O'Curry writes : "The history of Finn Mac

Cumhaill's 'Thumb of knowledge,' as related in the ancient tales, is very a wild one, indeed ; but it is so often alluded to that I may as well state it here, (Lectures, p. 396). It is shortly this: Upon a certain occasion this gallant warrior was hunting near *Sliabh na m-ban* in the present county of Tipperary ; he was standing at a spring-well, when a strange woman came suddenly upon him, filled a silver tankard at the spring, and immediately afterwards walked away with it. Finn followed her, unperceived, until she came to the side of the hill, where a concealed door opened suddenly, and she walked in. Finn attempted to follow her farther, but the door was shut so quickly that he was only able to place his hand on the door-post with the thumb inside. It was with great difficulty he was able to extricate the thumb ; and having done so he immediately thrust it, bruised as it was, into his mouth to ease the pain. No sooner had he done so than he found himself possessed of the gift of foreseeing future events. This gift, however, was not, we are told, always present, but only when he bruised or chewed the thumb between his teeth. Such is the veracious origin, handed down to us by the tradition of the poets of Finn Mac Cumhaill's wonderful gift of prophecy!"

This is one version of the origin of Fionn's knowledge ; the legend of Fionn and Canuran is another ; the tract now under consideration supplies a third, and the most ancient—and there are others, including a legend in which Cormac appears as a party. Perhaps if the remainder of this piece, which we have only as a fragment, had been preserved to us, we might know as much as Fionn himself. The thirst after knowledge, and that too of a kind not usually granted to man, seems to have troubled many mortals, male and female, since Eve first stole the apple. Fionn in touching the roasted salmon humbly followed her example, and burned his fingers. What the precise knowledge was he obtained by this act we cannot now know, but he seems often to have been able to utilise it in getting his friends out of scrapes. See among others the "Legend of the Quicken-tree Palace," translated by Dr. Joyce (Old Celtic Romances). Miss Brooke says in a note on the verse, in the poem of "The Chase," "What does he do, but daily dine upon his mangled thumb." "This strange passage is explained by some lines in the poem of *Dubh mac Dithribh*, where Fionn is reproached with deriving all his courage from his foreknowledge of

events, and chewing his thumb for prophetic information. The reader will easily perceive the source of this ridiculous mistake of the wonder-loving multitude; a habit taken up when deep in thought, was construed into divination; and we may conclude how great that wisdom, and that heroism, must have been, which was supposed no other way to be accounted for than by gifting the possessor with inspiration. In the romance of *Feis Tighe Chonain*, among other curious particulars, Fionn is said to have derived a portion of his knowledge from the waters of a magical fountain, in the possession of the Tuatha De Danan; a single draught of which was sold for three hundred ounces of gold—

The youthful exploits of Fionn were of a nature calculated to fit him for membership of the Fiann, and perhaps are, after all, only an imaginative account of some adventures he actually did meet with, during his time of probation. Our histories give detailed accounts of the training required to qualify for admission into that famous body: Dr. Keating, in particular, is very circumstantial; to O'Mahony's translation of his work we refer the reader. With respect to the life in tents, *fiann-bhotha*, and the hunting expeditions, which formed so notable a part of his education and of his occupation afterwards, the "Dissertations" of Dr. Chas. O'Connor of Balenagar, may be consulted. He says (p. 57), "The chase was a sort of military school. . . . These hunting-matches continued several days. . . . At nights they encamped in the woods, and reposed in booths, covered with the skins of the animals they hunted down. In the void spaces of the forests they exercised themselves in the military dances, wherein, generally, the most expert regulated the evolutions." And, p. 111. "It" (the practice of the chase), "gave them great muscular strength, great agility, and firmness against the severity of the most rigorous seasons; it besides taught them vigilance, skill in archery, and great patience under long abstinence from food. They came out of the forest expert soldiers, and no nation could excel them in rapid marches, quick retreats, and sudden sallies. By these means it was that they so often baffled the armies of South Britain and the Roman legions united." See also Keating for an account of the manner of living of the Fiann and a description of their cooking-places, or "*Fulachta Feinne*." We may learn, likewise, from allusions in the text, (such as at pars. 31 and 48) how necessary hunting



was even for subsistence in those days, so that it became a duty for the younger folk to hunt the game for those who were old or incapacitated for pursuing the chase.

The poem by Fionn, with which this piece concludes, has been often quoted in Dr. O'Donovan's English version; it is very obscure, and but a mere fragment. A very pleasing metrical version of it has been made by Mr. A. P. Graves in his "Irish Songs and Ballads," together with several other ancient pieces. Mr. Standish O'Grady says of this poem and its author, in his "History of Ireland" (vol. i., p. 32): "The Ossianic cycle rolls on, bringing before us the last generation of the Fianna. There is their captain and ruler Fionn the son of Cool. His hair is white and lustrous, but not with age. It falls down over his wide shoulders. His countenance expresses more than the warrior and the hunter. For the delight of the noble faced son of Cool was to sleep by the cataract of Assaroe, to hear the scream of the sea-gulls over Eyerus, to listen to the blackbird of Derry Carn, and to see ships tossing in the brine. He was nursed by the Shee of Slieve Blahma, and tutored by poets in the forests of the Galtees, where he, too, practised the art of the bards, not without success." "Over Fionn floats the banner of the Fianna, the likeness of the rising sun half seen above the horizon," *i.e.*, *Galgréine*, or the "Sunburst." In this portion of Mr. O'Grady's graphic work it seems like an anachronism to introduce the Fianna so long before the period when, according to all the authority we have, they flourished; but it is still stranger to bring Fionn, Caoilte, Oscar, Conan, Diarmuid, and Cúisín himself, present with the "blessed Shee," consoling, in his mysterious anguish, the great Cúchullainn, who lived some three centuries before the earthly career of these worthies began, and before they could have been placed among the "immortals."

The honour of being the earliest compositions in any vernacular tongue has been often claimed for certain Teutonic and Scandinavian poems. Our ancient literature dates earlier than any of these, and some of the Irish poems can be traced back to the days of paganism, and shown to be contemporaneous even with classical writings; yet, be it ancient or modern, the literature of Ireland is ruled out of court in an inquiry into the early works of European nations, even by such a writer as Mr. Longfellow. And hear Mr. O'Grady again (vol. ii., pp. 38 and 39), on the "Early Bardic Literature of Ireland:" "How then has the native

literature of Ireland been treated by the representatives of English scholarship and literary culture? Mr. Carlyle is the first man of letters of the day, his the highest name as a critic upon, and historian of, the past life of Europe. Let us hear him upon this subject, admittedly of European importance ('Miscellaneous Essays,' vol. iii., p. 136): 'Not only as the oldest tradition of modern Europe does it—the Nibelungen—possess a high antiquarian interest, but farther, and even in the shape we now see it under, unless the epics of the son of Fingal had some sort of 'authenticity, it is our *oldest* poem also.' Poor Ireland, *with her hundred ancient epics*, standing at the door of the temple of fame, or, indeed, quite behind the vestibule out of the way! To see the Swabian enter in, crowned, to a flourish of somewhat barbarous music, was indeed bad enough—but Mr. MacPherson! They manage these things better in France, *vide passim*, *La Revue Celtique*."

The popular legends concerning Fionn, his son Oisín, and the Fiann in general, are innumerable, but are becoming every day more vulgarized, being so far removed from the ancient simplicity of style and grace of language, and so much interlarded with vulgar inventions as to be now almost valueless since the old art of story-telling, once so important, has all but died out with its professors. See legends printed in the *Irish Penny Magazine*, *Dublin Penny Journal*, *Irish Penny Journal*, &c., some of which, those by Edward Walsh in particular, will repay perusal. Several vulgar versions of the exploits of Fionn, originally based, most likely, on this ancient tract, are given in these volumes, and may be heard in the south and west.

TITLE. *Mac-ghníomhartha* is one of these compound terms which would have delighted Keating. *Mac*, a son, is often used for a boy or youth in old writings, as *inghean*, a daughter, is for a girl or woman (see par. 18). *Gníomhartha*, or *gníomha*, is the plural of *gníomh*, an act, exploit, or action; thus the whole signifies the youthful or boyish exploits of Fionn. We have preferred the present Irish spelling Fionn to Finn. The "n" in the former retains its broad sound, whereas in the latter, following "i," it would be slender, and thus would be likely to be sounded contrary to the pronunciation of Irish speakers. In the south, in particular, where the name is generally pronounced *Fiuné*, the broad sound is very noticeable. Finn would be more usually sounded very nearly *Fing*. Besides, *Finn* is now more generally used as the genitive form. The geni-



tive singular of proper names of individuals and places is generally aspirated, as we have it here in *gníomhartha Fhinn*, the deeds of Fionn. Some object to this branch of the system of mutation as having a tendency to weaken the language, and in the case of such a letter as *f* (which when aspirated becomes entirely silent) it might be dispensed with, and perhaps in others, for the sake of euphony. But it has its use, there are clear rules to guide it, and several nice distinctions can be pointed out by its aid. In family names, for instance, as explained by Dr. O'Donovan in his "Grammar," and from him by the present writer in the "Second Irish Book," the initial is not aspirated after *ua* or *mac*, except when these prefixes to Gaelic patronymics are themselves in the genitive case after another noun, or when they signify the son or descendant of a particular individual, without being the family name or surname of the person spoken of. Also in names of places compounded of two or more words, where the second portion is a proper name of an individual (as so often happens), the initial is never aspirated, as in *Cill-Peadair*, &c. But in such a phrase as *Teach Mhichil*, Michael's house, *Muilleán Phádraic*, Patrick's mill; where it refers not to the name of a place but to the possessions, actions, or attributes of an individual, aspiration takes place. For the sake of these distinctions between names of individuals and of families, between individual possessions and topographical terms, the system of aspiration ought in this instance to be strictly followed out and the rules on the subject adhered to. Besides, in these cases it is common to the other Celtic tongues, and some carry it much farther than we do. Thus the Scottish Gael write and pronounce *Mac Mhuirich* and *Mac Dhomhnaill* with the ancestral name aspirated in its initial, which has caused the MacDonnells of Antrim to be sometimes called MacConnell. The Scotch, also, often use it in the second component part of names of places, contrary to the Irish system: so do the Welsh, as in *Llanbedr*, *Llanfair*, &c., where their system of mutation is followed. This is carrying it too far, and the distinctions which are so useful in Irish are lost sight of. In the present case *Mac Cumhaill* would simply mean Mac Cooll as a family name; but *Mac Chumhaill* is the son of (the individual) Cumhall, and at once indicates who is meant. (See note on *Fághail craoibhe Chormaic*.) In Fionn's time, of course, and for many ages afterwards, there were no surnames in Ireland, so the

system which developed later on does not apply in its full extent. *Ann so síos*, here below. *Síos* signifies down or below in reference to motion; *shíos*, when rest is implied; but *ann so síos* is considered to mean not exactly down here *on this spot*, but immediately below, or following, so *s* is not aspirated. Most of our ancient pieces have the title stated in this way, often added at a later date and by a different hand on the manuscript, or by the copyist, as most probably in the present case. At the end the first word was generally repeated (see last paragraph of *Fleadh Duin na ngeadh* and *Cath Muighe Rath*, &c.), which was very necessary, as the pieces follow each other in the old books without any interval. As this tract is imperfect, the repetition cannot be perceived, but the title is given as we have it. So close are the "selections" placed together in our old books that often the title of most important pieces is merely inserted afterwards between the lines. *Sliocht*, posterity, race, is here used for an extract or portion taken from, and is so employed in cases like the present. Compare *Atlantis*, vol. i., p. 370; and *Leabhar na h-Uidhre*, f 43. See also title of Crowe's edition of *Sceula na h-Eiseirghe*. *Saltair Chaisil*. See first note above, preface, and Dr. O'Donovan's letter.

PARAGRAPH 1a. *Do rála*, happened, was waged, took place. *Ladhaim .i. cuirim*, I put, send, wage (O'D. Supp.); a contention, a conflict (p. 683). See note on v. 10 "*Tir na n-óg*." *Do cuireadh* (passive) or *do thairligh* (active) is an equivalent for *rála*.

*b* [*Fiannuigheacht*] Chieftainship of the *Fiann*, i. e., the leadership of the Irish militia.—O'D. From the fact of this contention about the leadership of the *Fiann*, and from other portions of this tract, particularly his being trained to take rank in that body, we can learn that Fionn was not the founder of the famous Praetorian guards of Eire, however he may have developed or reconstituted that renowned "militia;" and it cannot be very clearly shown when or by whom they were established. One thing is certain, that, as a corps, they did not survive the fatal field of Gabhra. They were most probably at first the household troops of the Airdrigh, and bore in fight the *Gal-gréine* or sunburst, which afterwards was in a sense regarded as their peculiar cognisance, rather than as the National Banner. A valuable account of Cumhall, Fionn's father, is given by Professor O'Curry, in his Introduction to *Cath Muighe Léana*; see p. x, where it is

stated that Cumhall was captain of the Fiann under Conn Céadchathach. The opening portion of that work alludes to the origin of the battle of Cnucha, the causes of which are related in the introduction.

*c Cumhall.* The best account of this military leader will be found in the "Battle of Cnucha," preserved in the Book of Lismore.—O'D. Although here defeated, Cumhall the "victorious" was one of the bravest warriors of ancient Eire. His *dún* was at Rath Cumhaill (Rathcoole), in the present county of Dublin, and but a few miles from the fatal field of Cnucha. *Imfich*, a contention (see par. 5, *fich*), *fichim*, I fight (now obsolete), a word which is clearly cognate with the English word *fight*, if, indeed, it be not the root of the latter. The origin of many English words is Celtic, although in some cases a false etymology has long passed current for them. The English word "differ" is probably from the Latin, yet the Irish *dithbhir* closely resembles both, and being found in some of our oldest writings, is not likely to have been borrowed; so our people to this day when they say, in speaking English, "it makes no *differ*," really use, not a corruption of the English word, but the old native term. *Deabhtha*, *gen. of deabhadh* or *deabhaidh*, a dispute, a lawsuit, now obsolete, (O'D. Supp.) is probably connected with this word, as also *deithbhir*, cause, need, occasion (see par. 45) and *deisfir*, haste, instead of which latter *deithneas* is very generally heard in the South. See O'Don. Supp. to Dicty. in *voce deithbhireas*, lawfulness, legality, necessity, cause; and *deithbhir*, necessary, with many examples.

*d Luaighni*, a famous military sept in Meath, descended from Luaighni, one of the brothers of Conn Céadchathach. *Ogygia*, Part III., c. 57.—O'D.

*e Cuil Contuinn*, a territory situated on the borders of the present counties of Meath and Cavan.—O'D.

*f. Ui Tairsigh*, see *letter*, p. 72.

*2a. Torba*, see *letter*, *id.*

*b. Earnanaibh.* Diarmuid and Grainne (Oss. Soc., p. 122, vol. 3) has this note—"Teamhair Luachra was also called Teamhair Earann, being the royal residence of the country of the Earra, or the descendants of Oillioll Earann, commonly called in English the Ernaans of Munster. It was situated in the district of Sliabh Luachra. Though Teamhair Luachra no longer exists, its site is marked by Beul atha na Teamhrach, a ford on a small stream near Cas-Weisland in the county of Kerry."

c. *Muireann, Muirne*, see *letter*, also note. p. 58.

d. *Cnucha*. Conall Maceochagain states in his translation of the Annals of Cluanmacnois, A.D. 726, that this is the place called Castleknock [near the river Liffey, county of Dublin].—O'D. Here there is a tumulus or "barrow," which probably commemorates this battle.

3. *Ag tabhairt*, giving, i.e., waging or fighting. *A bh-farradh*, in company with, on the side of, a compound preposition, which governs the genitive, *farradh* being a noun. '*Na bh-farradh*, in their company, of their party. "Is truagh gan oidhir '*na bh-farradh*"—*Davis' Lament for the Milesians* (quotation from Mac Firbis). *N-aill*, or *eile*, (*alius*) or *oile* another. Compare Welsh *ail*, second; and instances will be found in other languages. *Múnchaomh*, fair-necked. Compare *ceanndána*, *ceannmhór*, *múnramhar*, *lámhfada*, &c.

4a. *Iaram*: *iaramh* (see par. 28), an expletive equivalent to indeed, then, just, also, &c., in English. *Idir*, *dan*, and *tra* are also used in this way. See paragraphs 5, 31, 41, and 51. *Iaramh* is probably the word we often see Anglicised "eroo" and "iero" in plays and novels, put into the mouth of the peasantry, like the vulgar forms of *ar eadh?* *an eadh?* *maiseadh*, &c. *Do berar*, *bheirthear*, is given, is fought, *past*, *tugadh*. *Do* goes before such verbs as *bheir*, *gheibh*, &c., even in the present tense, so the initial is always aspirated. See *Faghail craoibhe* par. 2, &c. *Gonus*, *gonas*, historical form of the present tense of *goin*, wound. *Co ros mill*, i.e. *go ro mhill se*, till he destroyed. *A leth-rosc*, i.e., *a leath-shúil*, *rosg* not being now used except sometimes in poetry. One of a pair is expressed by *leath*, half; as it were that the two were required to form one perfect member; so a *leath-shúil* means *one* of his eyes.

b *Goll* is glossed *Caoch*, and means one-eyed, the same as the Latin *Luscus*.—O'D.

c. *O shin a leith*, from that time out, from that on (one) side, or apart.

5a. *Gonas*. See note 4 a. *Fear coimheuda*, the keeper, man of keeping; a compound word. *Fear coimheuda corrbhoilg a sheod féin* is nominative case to *gonas*, *Cumhall* being accusative after that verb, *Dan*, then, *expletive*.

b *Corr-bholg*, i. e., a round bag, *sed* [*seod*] means a jewel or any article of value.—O'D.

c. *Foidb*, spoils, arms, *spolia* taken in fight. *Goll* took the head, weapons and ornaments of *Cumhall* as a trophy, according to custom. *Conid*: *go n-it*, *go n-id* (old form

of is): that it is; i.e., *gur ab é sin*, *gur dé sin*, so it is from that (followed), &c. *Ce'*, *chan*, *sang*; *can* and *cet* are the same; as we see *céad*, Irish; *cant*, Welsh; and *centum*, Latin: *cheud*, Irish; *cyntaf*, Welsh. Compare in par. 12 *gaed*, for *goín*.

6a. *Co m-blaid*, i. e., *go m-bládh*, with renown, famous. Compare *go leor*, plentiful: *go* is sometimes prefixed to nouns, but very rarely, in the same way as it is put before adjectives to form adverbs. In these paragraphs many instances like the present occur, such as *co ngail*, &c. In Italian something similar occurs as *con amore*; as it were *go ngrádh*, for *go grádhach*, or *go grádhmhar*, and in English this construction is not unknown. Sometimes in Irish too a noun or adjective with *go* prefixed retains its meaning without changing to an adverb. Compare *go h-Ailíoch Neid go n-deagh-nós*: To Aileach Neid, of good custom. Keating, p. 78, Joyce's edition.

b *Fionnmhagh*, otherwise *Maghfionn*, a plain in the barony of Athlone, county of Roscommon, at this period possessed by the Firbolg, of whom the Clanna-Morna were a sept.—O'D.

7. *Nocha*. See *nochan*, par. 54; and *nitho*, 53. *Cha*, found in Ulster and Scotland as a negative, is an abbreviation of *nocha*, now obsolete. *Do rochair*, at rochair, fell, was killed. See *rochair*, fell, defective verb, in O'Donovan's Supplement. The *do* here is, perhaps, a mere prefix, like *at* prefixed to the same word elsewhere (see O'Don. Gram. p. 255); or it may be the sign of the passive past tense; but if so, the sense is complete without it. See *do aithrioghadh*, was deposed, O'D. Gram. p. 255.

9. *Fear Fáil*, i. e., *fear inse Fáil*, [of the] men of Inisfail. (See Keating, chap. 1.) *Luaighne*, see notes pp. 55 and 62.

10. *Co m-buaidh* (see note on par. 6) is equivalent to *na m-buaidh*, of the victories; *Cumhall* the victorious, *Cumhall* of the hosts, as he is called. See letter, p. 70, and note, also note, pp. 55 and 64.

11a. *Co torchuir*. See note par. 7. *Dhé*, from or of that; i. e., in consequence of the compact then made between Fionn and Goll.

b *Teamhair Luachra*, a place in Kerry, not far from Castlesland, in the district of Sliabh Luachra.—O'D. See 2b.

12. *Aodh budh ainm*. Compare with this idiom *Niamh chinn-óir* is *se m'ainm*, (*Tír na n-óg* p. 3): *Muadhan m'ainm* (*Diarmuid agus Grainne*): *Cetur a ainm* (*Foras feasa*). See also par. 3—*Ainm eile*, &c. *Aine*, i. e. *brigh*: compare "Luir

each Phádraic," *Aine teineadh*, the force of fire. *Conruitea*. See *Conrethed*, they attain to; *Conroichet*, *roichenn*, he attains to, obtains, &c. (O'Don. Supp.): i.e. Goll appertained to him as a name.

13a *Ro accaibh*, old form for *d'fhág*, past tense: *f*, when aspirated, is often entirely omitted in old writings, of which there are many instances in Keating; as *anas* for *janas*, &c.

*b Muireann*. This was very common as the proper name of a woman among the ancient Irish. It is explained in Cormac's Glossary, as meaning *mor-fhinn*, long-haired. O'D.

*c. Mnai*, for *mnaoi* (which now would be *dative* form), and *Muirne*, are old accusative forms of *bean* and *Muireann*, following the verb. *A bheith aici*, his being with her; or *a bheith aige*, to be with him. *Iardam*, *iartan*, *iarthan*, after (that) time, afterwards. *Coni*, See note par. 5. *De side*, *de sin*, from that. See note on interchange of *ā* and *n*, par. 5.

*d Lamhraighe*, a people of Kerry.—O'D.

14a. *Luidh*. See note v. 10, *Tír na n-óg*. *Leo*, with them; we would now more idiomatically say *a maille leo*, or *a g-cóimhleacht leo*, i.e., together with, or in company with them, in such instances as the present.

*b Sliabh Bladhma*, i. e., the mountain of *Bladhma* (*Ogygia* III., 16), now *Slieve Bloom* on the confines of the King's and Queen's Counties. It is sometimes called *Sliabh Smoil*. The summit of this mountain is called *mullach Eireann* [now *Arderin*], the summit of *Erin*, and from it, the O'Dunnes have taken the motto of *mullach Eireann abú!*—O'D.

*c. Foithribh, fásachaibh*, desert places. See *foitirbi*, i. e., *imaire no gort*, no *achadh*, O'Donovan Supp. *Itaide*, i. e., *a d-taide*, in concealment, in secrecy (see O'D), i. e., *a bh-folach*. *Deithbhir*, See note p. 55. *Tinnesnach, teann-asnach*, strong-ribbed, a compound adjective. (Compare *taimhgheugach*, *Imit*.)

16. *Cidh trácht*, no *ciod trácht*, *lit.* what telling, i. e., what need of saying more about it: however: be that as it may, or such like phrase. *Atracht*; compare *adracht* or *atracht*, he arose; O'Don. Supp.: *eirigh*, arose, went. *Fogeib* or *gheibh*, found: *fo*, an old sign of the perfect tense. *Fiann-bhoth*, a hunting-booth. See note p. 50.

17. [*Codail. &c.*] The rest of this "Lullaby" is lost. Indeed it would appear from the shortness of the sentences, and the abrupt and flighty nature of the composition, that the whole



story has been very much condensed, and in some places mutilated.—O'D. This is very probably the case with many other of our ancient compositions—or rather they were never written down but in this shape, as it were to furnish the story-teller with a skeleton or notes of his tale, which he generally committed to memory, filling in the details at each recital.

18. *At bert, ber*, a form of *deir*, say, whence *dubhairt* i. e., do bheirt; at and do are prefixes. See note on par 7.

19a. *Praslacha* (*lacha*, a duck) seems to have been some kind of wild fowl; most authorities say a widgeon. See O'Daly's Jacobite Poetry (*Súil-chabharthadh Éireann*, p. 70, 1844, Edn., p. 58, 1866, Edn.) for *prasganach* or *frasgannach*, an adjective, signifying in flocks, gregarious (*fras* means a shower). There is a kind of black, long-legged water-fowl, called the *pas-lacha*; this must be the bird mentioned here.

*b* [*Futha*, &c.] *At them*. The original Irish is defective here. The words obviously omitted are supplied in brackets. In *Feis tighe Chonáin* [Ossianic Society, vol. 2.], p. 129, it is stated that Fionn in his first chase killed the *pras-lacha* (widgeon?), and her clutch of twelve young birds.—O'D.

20a. *Aos*, folk, a class of people; *aos céirde*, artisans, artificers, folk of trade, or poetry, it being the great art; *aos dána*, poets, &c. The names here have not been identified. *Ite*, old form of *is*; *is siad*.

*b* *Crotta*, i. e., *Crotta Cliach*, now the [*Gailte*] Galty mountains [*Sliabh g-Crot*] in the south of the county of Tipperary.—O'D. The *c* here is eclipsed, the word being in the genitive plural; *g* is frequently put in modern writings where *c* was written in ancient times.

21. *Im*, a form of *am* for *an* the article, which spelling is still retained in Scottish-Gaelic before *b*, *p*, or *f*, as *am fear*, *am baile*, &c. *Buile*, a blister, a boil, *bolgach*: now generally used for the small-pox. *Carrach*, a scald head, mangy, bald; *gearb*, a scab, the itch; *gearbach*, scabbed.—O'Reilly's Dicty.

22. *Fídh-Gaibhle*, now Feegile, in the parish of Cloonsast, north of Portarlinton, in the King's County. This was the name of a famous wood in Leinster, in which St. Berchan, the Irish prophet, erected his church of Cloonsast, the ruins of which still remain.—O'D.

24a. *Magh Life*, i. e., the plain of the Liffey; a very level plain in the county of Kildare, through which the River Liffey winds its course.—O'D.

*b Co nos* ; old form for *go ro* or *gur*, which, however, would not now be used before this verb. We say *go bh-facaidh*, most irregular verbs, even in the past tense, taking the same forms of the particles as are used with the present. *Iomáin*, driving, tossing (the ball), or hurling, the game now called in Ireland and the Highlands *camánacht*, golf, or hurling ; so called from *camán*, the hooked or crooked stick with which it is played. It is very ancient, and not yet extinct, *Iomáin*. driving, is now generally written *tiomáin*.

25. *Bárach*, an old word for morning ; Welsh. *boreu*. The word is also obviously connected with the English *morrow*. *Iar n-a m-bárach*, on the morrow, now written *air an mórach* ; *athrughadh mórach*, after to-morrow ; i. e., the change of the morrow. *Atnagat* : *eirghid* ; *teidhid*, they go, or come (against). See O'Reilly *athnaghaid*, v. they come.

26. *Fil*, the old form is used instead of the modern *ta*, or *atá* : *fuil* is now a secondary form employed after particles, an, go, &c. *Contuicti*, that is *tig*, comes, or *thiocfadh*, should come. *Cumachtai*, i. e., from *cumhacht*, power, if ye are able : ancient verb, *cumcaim*, I can, I am able ; modern, *féudaím*. See *Cumachtu*, in O'Donovan's Supp. to Dictionary, *voce cumcaim*, and Grammar.

28. *In* for *an*, sometimes for *na*, pl. *In fairend* : i. e., an *fhuirionn*, the folk, the party, *Sceula na h-eiseirghe*, *Ind fairend*, p. 24, Crowe's Edition. *Macraidh*, collective noun, like *laochraidh*, *eachraidh*, &c. Compare *cavalry*, &c. *Imtheacht* : instead of *imtheacht*, to go, we would now say *teacht*, to come, in such a case. *Imtheacht* is made up of *im*, a particle obsolete in this sense, and *teacht*, coming ; i. e., the opposite to coming, *to go*. So *imthig*, from *im* and *tig* come, is a more correct form than *imthigh*, which latter spelling has doubtless arisen from a notion that the verb belonged of the class which end in *uigh* and *igh*, which some grammarians call the second conjugation : the inflections peculiar to this class of verbs are also, by usage, adopted with the verb *imthig* ; as *imtheochad*, &c. In the South, verbs ending in *igh* and *uigh* are pronounced with the *g* hard and unaspirated, and in the present case at any rate this is quite correct.

30. *Feacht* or *feachtas ann* (*fecht and*), a time (there was) in it ; once upon a time. This word often figures in story telling. *Imdiscir*, very nimble ; *im* prefix (intensitive in this case) and *discir*, "fierce, nimble, active."—O'R. *Ag*



(*agh*), a cow, a deer; both meanings are given, and probably in very remote times (long before Fionn) the same word was applied to both animals; in primitive languages one word often did duty for several objects. Thus *gabhar*, a goat, anciently meant also a horse, being possibly the same word with *capall*. See Dr. Joyce's *Irish Names of Places*, first series, fourth edition, p. 475. Compare the Latin *caper* and *caballus*.

31. *Sen-tuinn*, i.e., *Sean-duine*, an old person, an old man; an old woman. O'Reilly gives *seanduine*, an old man, *sean-tuinne*, an old woman, but there can be no doubt these are the same word and but mere vagaries of spelling. He also gives *duine*, "a man, either male or female, a man, anyone." In usage the term is now mostly restricted to the male, but like *homo* in Latin, it may include the female. When *fear*, equivalent to and cognate with *vir*, is employed, then, as in Latin, the man only can be meant. Thus "man," *an duine*, in the sense of all mankind includes of course men and women: so does *daoine*, plural of *duine*, and *sean-duine* here signifies an old woman. *Astud*, *fastughadh* (see note on omission of initial *f*, par. 13), to retain, to fasten. This is either itself the root, or cognate with the root of the English word *fasten*.

32. *Buain*, *bhuainn*, now written *uainn*, from us, but *bhuainn* is sometimes met with, and is in use in Scottish Gaelic. *Aicill*, watch; for *aicill* (obsolete) *air ti*, on design, spying (almost always with the intention of doing injury). This word gives the true meaning of *Aicill*, an old name of the hill of Skreen, where Cormac had his residence after he retired from government, and where *Leabhar Aicle* was composed. It signifies a watch or observatory; and we are told Teamhair (Tara) could be seen from *Aicill*, but *Aicill* could not be seen from Teamhair.

33a. *Loch Lein*, now the Lakes of Killarney.—O'D.

b. *Luachair*, i. e., *Luachair Deaghaidh*, a district in the now county of Kerry, containing [*Dhá chích Dhanan*] the two Pap mountains.—O'D. From this name we have the famous *Sliabh Luachra*, and the name *Ciarraíge Luachra*. O'Curry, in a note on Magh Léana, p. 24, says: "This was anciently called *Luachair Dheadhaidh*, i.e., *Deadhaidh's* rushy district. . . . This rushy territory extended from the bounds of the present county of Limerick to the Lakes of Killarney in Kerry, a considerable way into the present county of Cork."

c. *Beanntraighe*, a district in South Munster, believed to

have been co-extensive with the barony of Bantry in the county of Cork.—O'D.

34a. *As bert*, see note par. 18. *Dar lat* is a misreading or error in transcription for *dar liom*, methinks. *Amsaine*, *amhsaine*, military service (see O'D. supp.) ; from *amhas*, a mercenary soldier.

b. *Alba*, i. e., Scotland.—O'D.

35. *Ciarraighe*, now Kerry. The territory so called extended in early times only from Tralee to the Shannon. Its more ancient name would appear to have been *Cairbrighe*, or *Corbraighe*.—O'D. Perhaps the place here meant is really *Cairbrighe*, a district of West Cork, which may formerly have been more extensive than at present, and have included the southern half of what is now the county Kerry ; i.e. from the real *Ciarraighe* southwards. *Atnuig* or *adnaidh*, i.e., *fan*, stay.

36 *Luaighni*, see par. 9, note and letter, p. 72. *Nár*, *nachar*, that not, that may not ; *ut* for *at*, see note, par. 9. *Marbh*, kill, makes *muirfead* I will kill, in the future, thus avoiding the junction of *bh* with *f*, and being also distinguished from the inflections of *mair*, live ; so *mhuirfidh*, conditional, *mhuirfidhe*, conditional passive.

37. *Cuilleann* [*Ua g-Cuanach*]. This is the present name of Cullen, in the county of Tipperary, near the borders of the county of Limerick. It originally belonged to the territory of Coonagh, now a barony in the north-east of the county of Limerick.—O'D. In O'Donovan's "Supplement to Dictionary," we further find "*Cuilleanno g-Cuanach*, now Cullen, a village originally in the barony of Coonagh, county of Limerick, on the border of the parish of *Sulchoid*, in the county of Tipperary. See Annals of the Four Masters at the year 1579, and Book of Lismore, fol. 230, a. a., where it is said to have taken its name from Cuilleann the son of Morna, who was killed here by Finn mac Cumhaill. Though this village was originally in the barony of Coonagh, as its name indicates, it is now considered as belonging to the barony of Clanwilliam, in the county of Tipperary." The addition "*Ua g-Cuanach*," or "*of the O'Cuanachs*," was added afterwards to distinguish this from other places of the same or similar name ; but this distinctive addition may have been in use long before the general adoption of surnames, and perhaps almost from Fionn's day, as tribes were even then distinguished by the name of an ancestor, though not in the same way as in more modern times. *Flaith-ghobha*, see Joyce's Grammar, p. 129, for an inte-

resting explanation of the expressive and useful idiom here employed, but which does not seem to have been as strictly adhered to in ancient times as it is now. *Adnaig*, see note, par. 35.

38. *Bér*, old form for *bhéarfad*, *future*, I will give; often used by Keating. *Cin co: gion go, gion gur* (*past*), although—not. Mr. S. H. O'Grady says, vol. 3, Oss. Soc., p. 136:—“This expression is no longer used in the spoken language, and requires explanation. It has sometimes a negative meaning. . . . equivalent to the present *gidh nach*. . . . sometimes it is affirmative.”

40. *Dia n-ab*, now *d'a n-ab*, or *d'a r-ab*. The *n* and *r* here being merely euphonic, it is better to retain *n* in the present tense (as in this case); *r* being used in a similar position when past time is indicated.

41. *Anam*, which more generally means a *soul*, is often used, even in modern works, to express *life* merely.

42a. *Coibhche*, see O'Don. Supp. to Dictionary, *in voce*. This marriage (if it can be called such) of Fionn with the daughter of the chief-smith, proves that matrimony among the pagan Gael was just what it was among the patriarchs. The father “gave away” his daughter (a relic of which still subsists), but instead of giving a dowry, he received a certain *pretium*, generally something he valued as much as the smith must have valued the head of the mysterious wild boar which had ravaged and devastated the country; and the destruction of which was the claim that enabled an unknown adventurer, as Deimne was at the time, to aspire to the daughter of the king of the smith's craft, which profession in ancient Ireland, as in early Rome, was held in high consideration, and had its legal rank and privileges clearly defined.

b. *Sliabh muice*, i. e., the pig's mountain, now Sliev Muck, situated between the town of Tipperary and the glen of Aherlow [*Eatharlach*].—O'D.

44. *Séd*, a road, a way; an ancient term for a small road, a path for one animal. See Book of Rights, Introduction, p. lvi. Probably from *sét* or *séd*, a heifer, now called *samhaisg*. From this word Cormac's Glossary derives *droichead*, a bridge, *direach*, direct or straight, and *séd*, i. e., the direct road—across the river. *Aon-mhná*, compare with this “ro chonnaire an t-aon óglach,” in first paragraph of Faghail craoibhe. *Cech re fecht*; *gach le feacht*, every alternate time, i. e., by turns. See Idiom in Joyce's Grammar, p. 128. *Feacht* is now obsolete in

the spoken language, but is often met in very modern writings, not only in the present sense, but used at the opening of a story, as "*feacht n-ann*," which may be Englished "once upon a time." It is also used in composition, as *a n-aoin-fheacht le*, at one time with, together with. *Le* is now generally used in Ireland for *re*, but the latter is retained with *le* in Scotland, and is employed occasionally in Ireland as in the Bible or writings of a solemn character. Both forms are met with side by side in very ancient writings, but *le* with, or *la* (as sometimes written) is really quite distinct from *re* or *fri*, towards.

45. *Isat*, thou art. See O'Donovan's Grammar, p. 161, for various old forms of the verb *is*. *Do mharbhadh*, i.e., *do bheith marbhadh*, active used for passive.

46. *Maonmhagh*, Moinmoy, a territory lying round Loch Reagh in the present county of Galway; but the situations of *Ath-Glonda*, i. e., the ford of Glonda, and of *Tochar-Glonda*, the causeway of Glonda, are now unknown by these names. *Ath Béildheirg*, i.e., the ford of Red-mouth, not identified unless it be Ballyderg.—O'D.

47. *Liath Luachra*. Here is identified the party who wounded Cumhall first, one of his own household; the ingrate falls by the hand of Fionn, son of Cumhall, who thus obtains his revenge quite unexpectedly. This same *Liath* seems to have wished to condone his crime (see par. 13 and 14) by his attentive solicitude after young Fionn. This *Liath* bore the name Fionn. See also *Diarmuid* and *Grainne* (Ossianic Soc., vol. 3, p. 123-125), where the following passage occurs: "Conan the son of Fionn of *Laithluachra* is my name, and my father was at the slaying of thy father at the battle of *Cnucha*, and he perished himself for that act." So the well-known Conan Maol was son of the slayer of Fionn's father, from which and other causes arose the enmity between him and the leaders of the *Fiann*. *Liath* seems to have been of *Clanna Morna*.

48. *Connachtaibh*. The plural is often met for the singular; a *g-Connachtaibh*, a *n-Ulltaibh*, which probably means among (or in the land of) the *Connacht* or *Ulster* men. For an opinion on this point see Dr. Joyce's Keating notes, pp. 15—24. Compare *Regio Connachtorum*, *Provincia Muminensium*, &c., in Dr. Reeves' *Adamnan*. See also *Dubhcharn a Laighnibh*, and *Almhuin Laighean* in *Diarmuid* and *Grainne*. *Fris*, *ris*, see note on par. 44.

49. *At fet*, he relates, obsolete. See note on par. 9, and O'Donovan's Grammar, p. 255.

50a. *Boinn*, i. e., the river Boyne, in Meath. [*Mac Mhorna*]. Here ends folio 119 of the original MS., and on the upper margin of folio 120, in the handwriting of the scribe, is the following observation:—"Δ μὴν, ἡ ῥαοα co TIC Emunn ón conne." "O Mary [Virgin], it is long till Edmund comes from the meeting." This was Edmund Butler, for whom the MS. was transcribed.—O'D. See note, p. 53, on the aspiration of proper names in the genitive case.

b. *Fílidhecht*. His taking to the study of literature and cultivating the art of poetry was, as we see, a protection to him against his numerous enemies, as a poet's life was sacred. Mr. O'Grady writes (vol. 2, p. 32): "A great English poet, himself a severe student, pronounced the early history of his own country to be a mere scuffling of kites and crows, as indeed are all wars which lack the sacred bard, and the sacred bard is absent where the kites and crows pick out his eyes. That the Irish kings and heroes should succeed one another, surrounded by a blaze of bardic light, in which both themselves and all those who were contemporaneous with them are seen clearly and distinctly, was natural in a country where in each little realm or sub-kingdom the ard-ollav was equal in dignity to the king, which is proved by the equivalence of their erics."

51a. *Urnuighe*, seeking, praying (for). The latter is the meaning now in use. *Eo*, *iach* gen., an old word for bradán, a salmon, also means a brooch, probably from the shape. See note on the "Salmon of knowledge," p. 48. Mr. O'Grady seems to consider this "*Eo feasa*," as being one of the manifestations of Fionntan mac Bochna, a mythical personage, who is said to have flourished in Eire before the Deluge, and survived to the advent of Christianity. His appearance as a fish bears a strong resemblance to the story of one of the multitudinous "incarnations" of Vishnu, and both are of course traces of the traditionary idea of the great Flood, preserved after the dispersion by all mankind for ages, together with the remembrance of the second father of the human race, the Xisuthrus of the Asiatics, the Fionntan of the Western Gael, the Noah of the Bible. The facts which had been handed down from their fathers, together with such portions of ancient revelation as they had preserved, however distorted by the inventions of different races, yet have sufficient of a resemblance to show their common source,

and to reasonably account for the striking similarity of certain leading features of oriental religions with the teachings of the west. In the "History of Ireland," vol. 2, p. 90, we read: "Of this Titanic race, one individual survived, and passed, as a spiritual entity, into the s rener assembly of the gods, his name Fionntan, the patron deity of learned men. He is identified with 'the salmon of all knowledge' who haunted Connla's sacred well, and the Boyne, and the depths of the ocean. In his divine character he dwelt in the hills above Loch Derg and in the mountains of Kerry, and devoted himself to poetry and the history of the nations of Erin. The author of the 'Battle of Magh Leana' refers to him as the source of his information concerning Conn." See p. 97, O'Curry's translation of "Cath Muighe Leana," where we find, "As was sung by the Salmon of all knowledge, the possessor of all intelligence, and the jewel manifestly rich in all history and in all truth, namely, Fionntan the prophetic, the truly acute, and the truly intelligent." See also Mr. O'Grady's twenty-sixth chapter of his first volume, where he writes of the great divine fountain, the source of the Sionna, and the "nuts" which formed the food of the "salmon" of knowledge. "Unseen by the Gacil the fountain still springs, feeding the great stream of Fohla, and the hazels shed their crimson fruit on the mossy ground, and into the clear water, and beneath the ground it sends forth rills feeding the great streams. But at the time of the shedding of fruit, a salmon, the Eo feasa, appears in that garden in the clear well, and as each divine nut falls upon the surface he darts upwards and devours it. He is larger and more beautiful than the fishes of his tribe, glittering with crimson stars and bright hues; but for the rest of the year he roams the wide ocean and the great streams of Inis Fail." In one of these rambles, presumably, he got to Linn Feic, and was "roasted" and eaten; but of course only vicariously, or in appearance, he being immortal. From his living in the sea through the Deluge, and afterwards in the great rivers, his surname is derived. Bochna signifying the sea in a local dialect used in Cork, Limerick, Clare, and Kerry, according to Mr. R. MacElligott (Trans. Gaelic Society, 1808), and which that author calls *Bérlagair na Saer*. *Bochna* is also met in some of the writings of the Munster poets of the last century, who employ many terms not to be found elsewhere. See O'Curry's introduction to *Cath Mhuighe Léana*, where the habits and



haunts of this "salmon" are described, p. xxi. Fionntan is possibly a form of Fionn, or *Fionn-duine*, the "fair" man, as he is called : or Fionntan, fair land, mac Bochna, son of the sea, like Lear mac Allóid, in which name the sea is also the son of the land. We see here that the gift which the visionary salmon was to bestow was promised by ancient tradition to an individual whose name should be Fionn : Finneigeas, or "Wise Fionn," naturally expected it, and spent his seven years at Linn Feic "praying" for it, yet it was bestowed on another Fionn—son of Cumhall—who had not expected or known anything of it.

b. *Linn Feic*, the pool of Fec, a deep pool in the river Boyne, near "*Ferta fer fecc*," the ancient name of the village of Slane, on this river.—O'D. Linn Feic is a beautiful calm spot for a studious or contemplative man to pass his years by its shore ; and it was probably for that reason chosen by the famous St. Erc "of Slane" for his hermitage, a few centuries after Fionn's time. The ruins yet remain of a church occupying the site of St. Erc's cell. *Itir* is here an expletive like *iarum* (see note, par. 4) and is still frequently so used in Scottish Gaelic.

52. *Frith*, was found. Canon Bourke, in his Grammar, says this word is not yet obsolete, though very seldom heard.

53a. *Nito*, or *natho*, see note, par. 7, and O'Donovan's Grammar, p. 324.

b. [*Fionn d'ainm*] *Fionn* is *thyname*, &c. It appears that our hero had concealed from his master Finn-Eges that he had been known by the name of Fionn, after he had drowned the nine boys in Magh-Life. But the poet finding that he had first tasted of the salmon of *Linn Feic* without intending it, saw that the ancient prophecy was fulfilled in him, and that his real name must be Fionn. O'Flaherty states that our hero assisted his father-in-law, Cormac, son of Art, in compiling codes of laws ; and the Life of St. Columkille, compiled by Manus O'Donnell, states that he possessed the gift of prophecy, and foretold the birth and future greatness of St. Columkille.—O'D.

54. *Teinm Laogha*. For a curious account of this poetical incantation as given in Cormac's Glossary, the reader is referred to the "*Battle of Magh Rath*," printed for the Archæological Society, p. 46. It is said that St. Patrick abolished the *Teinm Laogha* and the *Imbas for Osna*, as being profane rites, and allowed the poets to use another called *Dichedal do chendaibh*, which was in itself not re-

pugnant to Christianity, as requiring no offering to false gods or demons.—O'D. Dr. O'Donovan further gives in his note at p. 46 of the *Battle of Magh Rath* the following explanation of the "prophetic" gifts of the Druids and Bards, which will be useful here: "In the times of paganism in Ireland every poet was supposed to possess the gift of prophecy, or rather a spirit capable of being rendered prophetic by a certain process. Whenever he was desired to deliver a prophecy regarding future events, or to ascertain the truth of past events, he threw himself into a rhapsody called *Imbas for osna*, or *Teinm Loeghdha*, during which the true images of these events were believed to have been portrayed before his mind. The following description of the *Imbas for osna*, as given in Cormac's Glossary, will show that it was a humbug not unlike the magnetic sleep of modern dreamers: '*Imbas for osna*.—The poet discovers through it whatever he likes or desires to reveal. This is the way it is done: the poet chews a piece of the flesh of a red pig, or of a dog or cat, and he brings it afterwards on a flag behind the door, and chants an incantation upon it, and offers it to idol gods; and his idol gods are brought to him, but he finds them not on the morrow. And he pronounces incantations on his two palms; and his idol gods are also brought to him, in order that his sleep may not be interrupted; and he lays his two palms on his two cheeks, and thus falls asleep; and he is watched in order that no one may disturb or interrupt him; until everything about which he is engaged is revealed to him, which may be a minute, or two, or three, or as long as the ceremony requires: *et ideo Imbas dicitur*, i.e., *dí bois ime*, i.e., his two palms upon him, i.e., one palm over and the other across on his cheeks. St. Patrick abolished this, and the *Teinm Loeghdha*, and he declared that whoever should practise them would enjoy neither heaven nor earth, because it was renouncing baptism. *Dichedul do chenduibh* is what he left as a substitute for it in the *Corus Cerda* [the Law of Poetry], and this is a proper substitute, for the latter requires no offering to demons.' These practices, about which so little has been said by Irish antiquaries, must look extraordinary to the philosophic inhabitants of the British Isles in the nineteenth century. But it is highly probable that some of the more visionary Germans will think them quite consonant with the nature of the human soul; for in the year 1835, a book was published at Leipzig by A. Steinboeck, entitled 'Every Poet a



*Prophet*; a Treatise on the *Essential* Connection between the Poetic Spirit and the Property of Magnetic Lucid Vision.'” These silly practices seem much of the stamp of some of the ceremonies connected with the Egyptian and Grecian oracles; yet after all, perhaps, we may say “there is more in heaven and earth than is dreamed of in philosophy.”

55. *Treid, treidhe*, now obsolete, three things. See preceding note.

56a. [*Ceud-Shamh*] *May-day*, *cettēman*, is glossed *bell-taine* by O'Clery. It signifies the beginning of summer.—O'D. *Lá Béaltaine*. This was “the day of the year” among the Pagan Irish, the 1st of January being adopted with Christianity. O'Reilly writes *céideamh* and *céideamhain*. O'Donovan's Grammar (p. 97) gives *ceideamh* as the nominative form. The word is from *ceud*, first, and *Samh*, summer, the oblique forms being *ceudshamhan* and *ceudshamhain*. The second great anniversary was *Oidhche Samhna*, or “All Hallow Eve,” as it was afterwards called. *Samhain* is from *samh* and *fuin*, end of summer (see Book of Rights Introd., p. lii.). Thus the year was divided into two great equal portions, which were each subdivided in the same way, making four *ratha*, or quarters. The months were not introduced until St. Patrick's time.

b. *Cuét*, *color*, *gl.* *ṽač*, *color*, *gl.* *cúinnre*, *gl.* *ṽné*, *face*, *countenance*, *mien*.—O'D.

c. *Caí*, *gl.* *cuačá*, *cuckoos*.—O'D.

d. *Cpuaiō*, *constant*, *gl.* *ṽian*.—O'D.

e. [*Sámh-shuaill*]. *Summer suaill*, *gl.* the swallows. The words of this fragment, which was considered to be the first composition of Fionn, after having eaten the salmon of the Boyne, are very ancient and exceedingly obscure. The translation is only offered for the consideration of Irish scholars, for it is certain that the meaning of some of the lines is doubtful. The poem obviously wants some lines at the end; and Mr. Cleaver states, that the remaining portion of the manuscript is so defaced as to render it totally illegible—O'D. See page 5.

f. *Sigine*. This word is very doubtful, in fact illegible, and the meaning assigned to it cannot be received. Surely the stars were not called by the early Irish *signa* or signs.

The map accompanying this edition will be found very useful to the student and interesting to the general reader as affording a very fair idea of the physical outlines of Ireland in the third century. The borders of the four sub-

kingdoms or provinces, which, with the mensal province of the Airdrigh, made up the Irish Pentarchy, are shown by a dotted line as well as can be ascertained, for they varied much at different times, and often within short intervals. The spots visited by Fionn in his exploits and in the pursuit of Diarmuid and Grainne, and the places mentioned in the account of their wanderings are all marked. Many other spots mentioned in the annals and romances of the same period are also shown, including the most remarkable places in ancient Irish history.

P. W. Joyce, LL.D., and Mr. John Fleming have read a great part of this work while going through the press, and their remarks have been in the main availed of by the editor, who, while venturing here and there to differ from their judgment, has yet to express his thanks for the great care given to the reading of the proofs, and for many valuable hints.

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## LETTER

ADDRESSED BY DR JOHN O'DONOVAN TO THE PRESIDENT  
OF THE OSSIANIC SOCIETY.

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DUBLIN, *Dec. 27th*, 1858.

DEAR SIR,—Having, at your request, undertaken to translate into English—to lengthen out the abbreviations, and to fix the grammatical endings of the contracted words, in this notice of the boyish exploits of the celebrated Fionn Mac Chumhaill, the “Fingal” of Mac Pherson’s “Ossian,”\*—I beg to offer you a few observations on the age

\* In the facsimiles of portions of ancient Gaelic MSS. relating to Fionn, preserved in Scotland, some of which were published in the Highland Society’s “Report on Ossian,” the name of the great chief of the Fiann is written Find, Fint, and Finn (Ua Baeiscne), as in this and every old Irish writing; which ought to be conclusive that MacPherson had no authority for naming him Fingal. That form is not found in any ancient writing, and most probably is merely a vulgar blending of Fionn’s name, and that of his father, Cumhall.

and importance of the little tract, as well as of the manuscript from which it has been taken. This tract was copied, letter for letter, and contraction for contraction, from a fragment of the Psalter of Cashel, now preserved in the Bodleian Library at Oxford (*Laud.* 610), by the Rev. Euseby D. Cleaver, M.A., of Christ Church, Oxford, in 1854, and now curate of S. Barnabas, Pimlico, London,\* whose progress in the study of the Irish language is truly wonderful, considering the very slight advantages of oral instruction which he possessed. He has copied this little tract so faithfully that I was able to understand it as well as if I had the original manuscript before me. No artist ever copied a portrait or inscription more accurately. This manuscript was examined in the year 1844 by the Rev. Dr. Todd, S.F.T.C.D., who published a full account of its contents in the "Proceedings of the Royal Irish Academy," vol. 2, p. 336 sq. In 1846, I examined it again with the most anxious care, and published a brief notice of its more important contents in the introduction to *Leabhar na g-Ceart*.† It consists of 292 pages, folio, vellum, and was transcribed, in 1453, by John Boy O'Clery and others at Pottlerath, in the barony of Craunagh, and county of Kilkenny, for Edmund Butler, the head of the sept of Mac Richard, who afterwards became Earls of Ormonde. This manuscript remained in the possession of Mac Richard Butler till the year 1462, when Ormonde and he were defeated in a battle fought at Baile-an-phoill, now Pilltown, in the barony of Iverk, county of Kilkenny, by Thomas, Earl of Desmond, to whom he was obliged to give up this very copy of the Psalter of Cashel, together with another manuscript (now unknown), called the Book of Carrick-on-Suir. This fact appears from a memorandum on fol. 110, p. b, of which the following is a literal translation:—

"This was the Psalter of Mac Richard Butler, until the defeat at Baile-an-phoill was given to the Earl of Ormonde and to Mac Richard by the Earl of Desmond (Thomas); when this book and the book of Carrick were obtained in the redemption of Mac Richard; and it was this Mac

\* Now (1881) Rector of Laindon Hills, Romford, Essex. To Rev. Mr. Cleaver the thanks of the present editor are due for his courtesy in furnishing every information in his power concerning this MS., when communicated with. He was also one of the earliest to come forward in generous support and encouragement of the Gaelic Union.

† See pp. xxii.-xxxiii., "Book of Rights," published for the "Celtic Society."

Richard that had these books transcribed for his own use; and they remained in his possession until Thomas, Earl of Desmond, wrested them from him."

The foregoing memorandum was written in the manuscript, while it was in the possession of Thomas, Earl of Desmond, whose name, "Thomas, of Desmond," appears in English, in his own hand, on fol. 92, a. (See *Leabhar na g-Ceart*. Introduction, pp. xxviii.-xxx.) The publication of this manuscript, as it stands, would be a great desideratum in Irish literature, and I trust that Sir John Romilly\* will not think it unworthy of his attention.

I am of opinion that this little tract is of great antiquity, and contains, perhaps, the oldest account we have remaining of Fionn and his contemporaries. You will observe that the style is extremely simple, and altogether devoid of that redundancy of epithets which characterises the prose compositions of later ages which are equalled only by those of "*El famoso Feliciano de Silva*."

The celebrated Irish antiquary, Duaid Mac Firbis, in his genealogical work, pp. 435, 436, gives various pedigrees of the famous Irish hero, Fionn son of Cumhall. Some deduce his descent from the Orbhraighe of Druim Imnocht, others from the Corca Oiche, a sept of the Ui-Fidhgeinte, who were seated in the present county of Limerick. Some state that he sprung from the Ui-Tairsigh of Ui-Failghe, a plebeian sept, while other genealogists maintain that he came of the Ui-Tairsigh of the Luaighni Teamhrach of *Fera-Cul* in Bregia, which was one of the three septs from whom the chief leader of the Fiann, or Irish militia, was elected. Mac Firbis, however, states that this discrepancy must have arisen from mistaking one Fionn for another; but that by far the greater number of the authentic Irish authorities agree in deducing the pedigree of the famous Fionn Mac Chumhaill from Nuada Neacht, the fourth son of Sedna Sithbhaic, the ancestor of the kings of Leinster.

By the mother's side, Fionn Mac Chumhaill was descended from Tadhg, son of Nuadhat, son of Aice, son of Daite, son of Brocan, son of Fintan of Tuath-Daite in Bregia. This Mac Firbis believes to be his true maternal descent, though others state that his mother was Torba,

\* Then the Master of the Rolls in England, under whose direction the Commission for the publication of the "Chronicles and Memorials of Great Britain and Ireland during the Middle Ages," issues its publications. Several very valuable Irish works have been published by this Commission, but not, as yet, the MS. referred to.

daughter of Eochoman of the Ernaans of Dun-Cearmna (the old head of Kinsale, in the county of Cork),\* and that he had a half-brother by the mother's side, who was called Fionn Mac Gleoir.†

Mac Firis adds that Fionn Mac Chumhaill possessed, in right of his office of leader of the Fiann, seven ballys, or townlands, out of every triocho-ched, or hundred in Ireland; that he was born in the third year of the reign of Conn *Céadchathach*, and died in the year 283.

Some genealogical books give the pedigree of our hero thus:—Fionn, son of Cumhall, son of Trenmor, son of Subalt, son of Ealtan, son of Baiscúe, son of Nuada Necht: others, Fionn, son of Cumhall, son of Baiscúe, son of Trenmor, son of Ferdarath, son of Goll, son of Forgall, son of Daire, son of Deaghaidh, son of Sin; but of the various pedigrees of our hero, which Mac Firis has copied from Irish authorities, the following is the only one that can be considered authentic:—

- |  |                                      |
|--|--------------------------------------|
| 1. Nuada Necht,                                      |                                      |
| 2. Fergus Failge, ancestor of the Kings of Leinster, |                                      |
| 3. Rossa Ruadh,                                      | 3. So-alt,                           |
| 4. Finn, the poet, King of Leinster,                 | 4. Alt,                              |
| 5. Conchobhar Abhraruadh,                            | 5. Cairbre Garbhroin,                |
| 6. Mogheorb, King of Leinster,                       | 6. Baiscúe,                          |
| 7. Cucorb, King of Leinster,                         | 7. Modh,                             |
| 8. Nia Corb,   | 8. Buan,                             |
| 9. Cormac Gealtagaoith,                              | 9. Fergus,                           |
| 10. Feilimidh Firurglais,                            | 10. Trendorn,                        |
| 11. Cathaer Mor, Monarch of Ireland, A.D., 177.      | 11. Trenmor,                         |
|  | 12. Cumhall,                         |
|  | 13. Fionn Mac Chumhaill, slain, 284. |

He had a sister named Sidh, who was proverbial in Ireland for her fleetness of foot, and who was the mother of Caoilte son of Ronan, also famous in the Fenian tales for his agility. He had another sister, Seogen, who was the mother of Cobhthach, son of Crunnchu.

I have always believed that Fionn Mac Chumhaill was a real historical personage and not a myth or god of war, like the Hercules of the Greeks, the Odin of the Scan-

\* See note, par. 2. It would seem from part of that note that "Teamhair Eirann" was situated in a different locality.

† This is he to whom reference is made in paragraph 13.

dinavians, or the Siegfried of the Germans. He was the son-in-law of the famous Cormac son of Art, Monarch of Ireland, and the general of his standing army. He was slain in the year A.D., 284, according to the Annals of Tighernach, a period to which our authentic history unquestionably reaches. (See *Ogygia*, part iii., c. 70.)

This celebrated warrior was, as we have seen, of the regal line of the kings of Leinster, of the Milesian or Scotie race (for my ingenious friend, Mr. Herbert F. Hore, has theorized in vain to prove him of Scandinavian origin); he had two residences in Leinster, one at Allen (Almha), in the present county of Kildare,\* and the other at Moyelly in the (now) King's County, both of which descended to him from his ancestors.† Pinkerton, the most critical and sceptical writer that has ever treated of Irish and Scottish history, has the following remarkable words, in which he expresses his conviction of Fionn's undoubted historical existence:—

“He seems,” says he, “to have been a man of great talents for the age, and of celebrity in arms. His formation of a regular standing army, trained to war, in which all the Irish accounts agree, seems to have been a rude imitation of the Roman legions in Britain. The idea, though simple enough, shows prudence, for such a force alone could have coped with the Romans had they invaded Ireland. But this machine, which surprised a rude age, and seems the basis of all Finn's fame, like some other great schemes, only lived in its author, and expired soon after him.”—*Inquiry into the History of Scotland*, vol. ii., p. 77.

Our own poet and historian, Moore, who read all that had been written by Mac Pherson and modern critics on the history of Fionn, expresses his conviction that he was a real man of flesh and blood, and no god of war or poetical creation. He concludes his account of him in the following poetical strain:—

“It has been the fate of this popular Irish hero, after a long

\* There are two hills (so-called) of “Allen,” one the ancient seat of the Kings of Leinster, called *Dún-áilinne*, near old Killeullen; the other the more celebrated head-quarters of the Fiann, about seven miles to the north-west, called *Cnoc-almhan*. From the latter of these hills is named the “Bog of Allen.” Both were among the largest forts in the country, and occupied very commanding positions. The great moat and remains of the ramparts of *Dún-áilinne* are still visible.

† Miss Brooke says that it was in right of his mother, Muireann Múnchaomh, who was daughter of Tadhg, son of Nuadha, and second wife of Cumhall, that Fionn possessed his palace of Almha. See O'Curry's “Magh Léana” (Introduction, p. x.) for the origin of the name Almha.



course of traditional renown in his own country, where his name still lives, not only in legends and songs, but in the yet more indelible record of scenery connected with his memory, to have been all at once transferred by adoption to another country (Scotland), and start, under a new but false shape, in a fresh career of fame."—*History of Ireland*, vol. i., p. 133.

The only descendants of our hero, now known to exist, are the Dal Cais, *i. e.* O'Briens of Munster and their co-relatives. Cormac Cas, King of Munster, married Samhair the daughter of Fionn by Grainne, daughter of Cormac, son of Art, Monarch of Ireland, and had by her, according to the Irish genealogists, three sons, Tinne and Connla, of whose race nothing is known, and Fearcorb, the progenitor of the Dal Cais, the hereditary enemies of the race of Conn. After the death of Fionn, the monarch Cairbre Liffeachar, son of Cormac the grandson of Conn, disbanded and outlawed the Clanna Baeiscne, of whom Fionn was then the head, and retained in his service their enemies, the Clanna Morna, a military tribe of the Firbolg of Connacht. The Clanna Baeiscne then repaired to Munster to their relative, Fearcorb, who retained them in his service, contrary to the orders of the monarch. This led to the bloody battle of Gabhra (near the Boyne in Meath), in which the two rival military tribes slaughtered each other almost to extermination.\* In the heat of the action, Oscar, the grandson of Fionn (and son of Oisín), met the monarch in single combat; but fell, and the monarch, retiring from the combat, was met by his own relative, Semeon, one of the Fotharta (a tribe that had been expelled into Leinster),† who fell upon him after having been severely wounded in the dreadful combat with Oscar, and despatched him by a single blow.

Oisín and Caoilte survived all the followers of our hero, and are fabled to have lived down to the time of St. Patrick (A.D. 432), to whom they related the wonderful exploits of Fionn and his contemporaries.‡ This, how-

\* The Fiann seem to have resembled very closely the Praetorian guards of old Rome; Almha was to Teamhair what the Praetorian camp was to the city of the Cæsars. The Fianna Eireann did not indeed set up and pull down kings, but, from being at first a protection to the monarchy they became in the end a source of apprehension so great that the whole force of the Airdrioh aided by their rivals was put forward to crush them.

† This tribe gave name to the Barony of "Forth," south of Wexford.

‡ See "Agallamh Oisín agus Phádraic" in Miss Brooke's "Chase



ever, is incredible; but it is highly probable that both lived to converse with some Christian missionaries who preceded the great apostle of Ireland, and who found it difficult to convert them from their pagan notions.

There is a very curious dialogue, partly preserved in the Book of Lismore, and partly in a MS. in the Bodleian Library at Oxford, said to have been carried on between Caeilte, son of Ronan, and St. Patrick.\* This dialogue, notwithstanding its anachronism, or perhaps rather misnomer, is of great value to the Irish linguist, topographer, and antiquary, on account of the curious ancient forms of the language which it preserves, and the various forts, mounds, sepulchres, plains, mountains, estuaries and rivers which it mentions by their primitive and mediæval names.

Hoping that this tract will soon see the light under your auspices, as President of our Society,

I remain, dear Sir,

Yours very truly,

JOHN O'DONOVAN.

To

WILLIAM SMITH O'BRIEN Esq.,

*President of the Ossianic Society.*

of Sliabh Guillion," or in the fourth volume of the Ossianic Society. See also "Laoidh Oisín air Thír na n-Óg," or the "Lay of Oisín on the land of the Young," published for the Gaelic Union.

\* It is now pretty generally held that Christianity was known to some in Ireland before St. Patrick's arrival, and probably from a very early period. The part filled by some of the first teachers of the faith in the dialogues said to have been held with the ancient men of Éire, may, naturally enough, have been ascribed to St. Patrick, whose fame eclipses that of his predecessors.

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# VOCABULARY.

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Δ, interj. (*sign of voc. case*). O.

Δ (or το) *sign of inf. mood*, to.

Δ, *poss. pron.*, his, her, its, their.

Δ or ι, *prep.*, in ; Δ ἔ-ceann, in (or at) the head or end,

Δ, *rel. pron.*, who, which, that, all that.

Δ for ὅ, *prep.*, from, *q. v.*

Δῖ, *subj. form of ἵπ*, assertive verb, is ; τοῦ Δ η-Δῖ or τοῦ Δ η -Δῖ  
to whom or which is : see *buò*.

Δε, *see* Δε.

Δεα, *pr. pron.*, at them : εἰα Δεα, which of them. (*Idiom.*)

Δεε, *obs. neg. par.*, no, not.

Δεεα, *obs. form of ἔαειν*, *q. v.*

Δεεαῖν, *obs. form of ἔαειν*, *q. v.*

Δεεαῖνν, *see* Δεαῖνν.

Δέτ, *conj.* but ; Δέτ ἐεα, however.

Δεε, *see* Δεα.

Δο, *obs. par. before verbs* : *see* Δε and το.

Δοβερεῖν, *obs. verb*, used to say (*hab. past*) : *see* ἔαειν, used  
to call ; and εἶν, say.

Δοηαῖν, *obs. verb*, gave, went : *see* Δεηαῖν.

Δεο, *see* Δοῖ.

Δεν, *see* Δον.

Δενυ, *see* Δονα.

Δερ, *see* Δο.

Δε, *sign of pres. part.*, at.

Δε, *prep.*, at, with, to, *see* Δε.

Δε, *obs. n. m.*, a wild cow or deer, Δεαῖν, *dat. pl.*

Δε, *obs. n. m.*, *gen.* Δεῖν, valour ; εἰν Δεῖν, a meeting  
of valour (used adjectively.)

Δεαῖν, *dat. pl.*, *see* Δε.

Δεαῖν, *see* Δεαῖν.

Δεαῖν, *n. f., gen.* -εῖν, *pl.* Δεῖν, a face ; Δ η-Δεαῖν, against ;  
η-Δ (or ι η-Δ) Δεαῖν, against him ; Δεαῖν, forward.  
(*Idioms.*)

ΔΣΔΙΝΝ, *pr. pron.*, at us, with us ; ρΑΝ ΔΣΔΙΝΝ, stay with us ;  
 ρΑΡΤΥΣΑΘ ΔΣΔΙΝΝ, to keep with us.

ΔΣΔΑΜ, *pr. pron.*, at me, with me.

ΔΣΥΡ, *conj.*, and.

ΔΙCCE } see ΔΙCΙ.

ΔΙCΙ, *pr. pron.*, at or with her.

ΔΙCΙΛΛ, *obs. n., f. gen.* ΔΙCΙΛΕ, watch, ρΟΡ ΔΙCΙΛΛ in wait : see  
 ΔΙΡ ΤΙ, and note, *par.* 32.

ΔΙΣ, see ΔΪ.

ΔΙΣ, *prep.*, at ; see ΔΣ.

ΔΙΣΕ, *pr. pron.*, at him ; ΔΙΣΕ-ΡΕΑΝ, *emph. form.*

ΔΙΣΙ, see ΔΙΣΕ.

ΔΙΛΕ, see ΕΙΛΕ.

ΔΙΛΕΘ, see ΟΙΛ.

ΔΙΛΛ, *obs. form of* ΕΙΛΕ, *q. v.*

ΔΙΛΛΕ, *n. f. gen., id.* beauty, brilliance.

ΔΙΛΡΕC, see ΟΙΛ.

ΔΙΜΡΙΣ, *v. a.*, aim, direct ; ΔΙΜΡΙΣΕΑΡ, *hist. pres. tense.*

ΔΙΜΡΙΣΕΑΡ, see ΔΙΜΡΙΣ.

ΔΙΜΒΡΙΟΡ, *n. m., gen.* -ΡΕΑΡΑ, ignorance ; *from* ΔΝ *negative*  
*and* ρΙΟΡ : 'na ΔΙΜΒΡΙΟΡ, unknown to him.

ΔΙΝΕ, *obs. n.*, force, vehemence ; ρΟ Ν-ΔΙΝΕ, *le bryg*, with  
 force ; compare ΔΙΝΕ ΤΕΝΕΔΘ, in *Luireach Phádraig*.

ΔΙΝΡΙΡ, see ΔΙΜΒΡΙΟΡ.

ΔΙΝΙΜ, see ΔΙΝΝ.

ΔΙΝΝ, *n. m., gen.* ΔΙΝΝΑ, *pl.* ΔΙΝΝΑΝΝΑ, a name ; ρΙΟΝΝ  
 ρ'ΔΙΝΝ, Fionn (is) thy name. See note on *par.* 12.

ΔΙΡ *or* ΔΡ, *prep.* on ; ΔΙΡ ΒΙC, see ΒΙC ; ΔΙΡ ΤΙ, see ΤΙ.

ΔΙΡ, *pr. pron.*, on him, *or* it.

ΔΙΡ, *for* ΟΙΡ, *prep.*, for.

ΔΙΡΕ, *n. m.*, cause, occasion ; also heed, attention.

ΔΙΡΕΔΙΗ, *n. m., gen.* -ΡΙΗ, number.

ΔΙΡΙΡ, see ΔΡΙΡ.

ΔΙΡΙΡ, *or* ΥΙΡΙΡ, *pr. pron.*, on her.

ΔΙΤ, *n. f., gen. and pl.* ΔΙΤΕ, a place.

ΔΙΤΕΔC, *n. m., gen.* -CΙΣ, a peasant, a rustic.

ΔΙΤΗΙΣ, see ΔΙΤΕΔC.

ΔΙΒΑ, *p. n. f., gen.* -ΒΑΝΝ, *dat.* -ΒΑΙΝΝ, Scotland.

ΔΙΒΑΝΝ, see ΔΙΒΑ.

ΔΙΛΛΑ, *adj.* wild.

ΔΙΛΛΙΘ, *obs. adj.* wild.

ΔΙΛΜΑ, *obs. n.*, a herd, a drove.

ΔΙΛΙΜΑ, *n. f., gen.* ΔΙΛΙΜΑΝ ; Cnoc Álmhar, Fionn's residence  
 see note, *p.* 74.

- Δλίμυμ, *n. f., gen. -ίμε*; *Dún-Almhuine* or *Dún-áilinne*, the ancient seat of the kings of Leinster: *see note, p. 74.*  
 Δλτρυμ, *obs. nursed, reared.*  
 Δμ, *n. m. time*; Δμνν αν Δμ ριν, in (or at) that time.  
 Δμ', *pr. pron., in my: for Δμν νο.*  
 Δμαδ, *adv. out (with verbs of motion and action)* το ουατο ρε Δμαδ, he went out; κυν Δμαδ, put out.  
 Δμαχ, *see Δμαδ.*  
 Δμλλ, *adj. like; adv. how.*  
 Δμλλτο, *adv. like, thus*; ιν Δμλλτο ρο, it is in this manner.  
 Δμλλτο, *see Δμλλτο.*  
 Δμρμνε, *see Δμρμνε.*  
 Δμρμνε, *n. m. military service (as a mercenary soldier.)*  
 Δν, *art., n. and g. m.*; να, *gen. f., and pl. m. and f., the.*  
 Δναενφεδ, *see Δοινφεδ.*  
 Δναμ, *n. m., gen. Δναμα*, life, also the soul; ζαν Δναμ, lifeless.  
 Δνω, *see Δνν.*  
 ΔνμΔνωΔ, *see Δνμ.*  
 ΔνμΔνμΔ, *see Δνμ.*  
 Δνμν, *obs. form of Δναμ, q. v.*  
 Δνν, *prep. in, into.*  
 Δνν, *pr. pron. in him, or it.*  
 Δνν, *adv. there; lit. in it*; Δνν ρο, here (in this); Δνν ρύο, there (yonder); Δνν ριν (in that), there, then; λλ ελε Δνν, a certain other day.  
 Δννν, *prep. (form of Δνν), in*; Δννν αν ζ-καδ, in the battle.  
 Δοο, *p. n. m., Aodh, a man's name.*  
 Δοινφεδ, *cpd. n., one time*; Δ ν-Δοινφεδ, in one time; Δ ν-Δοινφεδ λε, together with.  
 Δοιρ, *n. f., gen. Δοιρε*, age.  
 Δον, *num. adj. one, any, a*; Δοινννά, of a woman; μ'Δον ννά, my only son; μαρ Δον, as one, together; μαρ Δον λε, together with.  
 Δο ιαρ, *n. m., one man (like τριιρ, τετραρ, &c.)*; 'να Δοναρ, in his one-man, alone.  
 Δον-νννά, *cpd. n. f. gen., of one woman*; ζυλ να η-Δον-νννά, the cry of the one woman, who must have been some mysterious personage.  
 Δορ, *n. m., folk, people*; Δορ όζ, the young folk; Δορ τεαρτα, folk of trade, artisans, artificers; *also, poets (here most likely the meaning) as poetry was the art or ceard*: Δορ τάνα, poets.  
 Δρ, *prep., on, upon, see Διρ.*  
 Δρ, *def. v., says, said, quoth*; Δρρα μρε, *emph., says I.*

ἀρ, *obs. form of ὅρ, q. v.*

ἀρᾱλε, } *adv. obs. other, another, equivalent to "et cetera;"*  
 ἀρῶλε, } *see eile.*

ἀρῶ, *adj., comp. ἀρῶε and ἀορῶε, high, tall, chief. head.*

ἀρῶμαεραιζεῖτ, *see ἀρῶμαορᾱῖτ.*

ἀρῶμαορᾱῖτ, *cpd. n. f., high-stewardship.*

ἀρῖρ, *or ἀρῖρ, adv., again.*

ἀρ, *see ἱρ.*

ἀρ, *pr. pron., out of him, or it.*

ἀρ, *prep., out of; ἀρ ῖν, from that; ἀρ ῖο, hence.*

ἀρῆα, *n. m. a rib.*

ἀρῆαῖ, *adj., ribbed; τεανν-ἀρῆαῖ, strong-ribbed.*

ἀρταῖο, *see ραρταιῖ.*

ἀρτυο, *see ραρταιῖ.*

ἄτ, *obs. par., see p. 57; also ἄτ and το.*

ἄτ, *n. m., gen. ἄτᾱ, a ford.*

ἄτᾱ, *see τᾱ.*

ἄτᾱρ, *n. m., gen. ἄτᾱρ, a father; ρεαρῖρᾱτᾱρ ἄτᾱρ, his father's brother.*

ἄτᾱτ, *obs. v., see τᾱ.*

ἄτ-αν-βῆιλ-ῶερῖ, *p. n. m., Ford of the redmouthed on.*

ἄτᾱρ, *gen., see ἄτᾱρ.*

ἄτβερτ, *obs. v., said; see ρυβᾱρτ.*

ἄτκυρ, *see ἄτῑρ.*

ἄτῑρ, *v. a., inf. ἄτῑρ, put, offer, bring, give.*

ἄτ ρετ, *def. obs. v. impers. he relates.*

ἄτῖλῶνδα, *p. n. m., Athglonda, Glonda's ford.*

ἄτῖαῖτ, *obs. v., they bring, go; see note, par. 25.*

ἄτῖαῖ, *see ἄτῖαῖ.*

ἄτῖαῖτ, *obs. v. rises, goes.*

ῑ, *see buò or βα.*

βα, *it was; see buò; βα ἡ-ἄμν, was name; co m-βα, until was; βα, obs. was; see βα and βί; ῖο βα for το βί. βα is still used in Scotland.*

βαò (*cond. of ἱρ*) *asser. v., it would be; also past: see buò; ῖο m-βαò, that it may be.*

βάτῖο, *see βᾱτῖο and βᾱτῖ.*

βάῖ, } *n. m. obs., gen. βᾱῖ, strength, power; co ῖο-βαῖ, with*  
 βαῖ, } *great power.*

βᾱτῖ, *v. ac., drown; βᾱτῖο ρε, he drowns; το βᾱτῖ, drowned (past.)*

βᾱτῖ, *see βᾱτῖ.*

βᾱτῖ, *see βᾱτῖ.*

βᾱτῖο, *see βᾱτῖ.*

βαῖ, *see βᾱῖ.*

βαίλε, *n. m., pl.* -λε, a town, place, townland; γυρ αν m-βαίλε  
 ceυona, to the same place: α βαίλε, or 'ρα m-βαίλε,  
 home, at home.

βαιν, *prefix*: see ban.

βαινκέιλε, *n. f.* a wife, from ban or baim, *fem. prefix*, and  
 céile, a companion.

βαιν-féinnròe, *n. f.* a heroine, an amazon; το na baim  
 féinnròib, *dat. pl.*

ban, *prefix*, written baim before a slender vowel, changes the  
 gender of the noun to which it is prefixed; so the  
 feminine of any noun may be formed.

bán, *adj., comp. and gen. f.* báine, white.

banb Sionna, *p. n. m.*: see note, par. 11.

ban-cele, see baim-céile.

ban-οηαι, see ban-οηαι.

ban-οηαι, *n. f.* a Druidess.

ban-fénroio } *old dative form*: see baim-féinnròe.  
 ban-feimrois }

ban-feimroeuib, *old dative pl.*: see baim-féinnròe.

bápać, } *obs.* morrow; see mápać; and note par. 25.

bápaćh, } *αιη η-α m-bápać, αιη αν mápać, on the*  
 bápaćh, } *morrow.*

bátaρ, *obs.* they were; see under bí.

batup, see bátaρ.

bean, *n. f., gen. and pl.* mná; *dat.* mnαι; *gen. pl.* ban, a  
 woman, a wife (see baim-céile); na h-aon-mná, see  
 note, par. 44.

beanntraige, *p. n. f.* Bantry; see note, par. 33c.

béapao-ρα, see beipum.

beiròeao *v. subs. cond.*, would be; οά m-beiròeao (οά  
 m-beirch), it could or should be.

beip, *v. ac. irr. imp.*, bring forth, bear, carry; beipeap ρι  
 mac (*hist. pres.*) she bears a son; beipuo, they bear;  
 beipuo ρe leiρ, he brings with him; beipuo leo, they  
 bring off with them; το beipeao ρe, he used to bring.

beipeao, see beip.

beipeap, see beip.

beipeap, see beipum.

beipuo, see beip.

beipuo, see beipum.

beipuo, for beipuo, see beipeap and beipuo.

beipum, *v. irr. pres. indic.*, I give; beip, gives, wins; 3rd  
*pers.*: beipeap, *hist. pres.* gives; beipteap, *pres. pass.*  
 is given, fought, won; beipuo, *pl.* they give, they  
 send; béapao-ρα, *fut. emph.* I will give.

beir̃ceap, *see* beirim.

beir̃, *v. sub.* (το *or* Δ beir̃, *inf. of* τάιμ) to be; beir̃, *or* Δς beir̃, being; Δ beir̃ Διϭ, his being with her; é beir̃ Δνηρ Δν ιονΔο úτ, he to be in that place.

beir̃h, *for* beir̃eΔð, *cond. q. v.*

bél, *for* beul.

ben *for* beΔn.

beñc̃p̃aige, *for* beΔnñc̃p̃aige.

beo, *adj., gen. m. bi, f. beo and beoir̃e*, alive, living; τ'φαν beo, who remained alive; Δν beo, the living (the name of the enchanted pig.) *See p. 37.*

beolu, *for* beul, *q. v.*

bér, *for* beár̃p̃aτ, *q. v.*

berΔ, *obs.; see* beir̃.

berΔιτ, *for* beir̃ιτ; *see* beir̃.

berΔιτ, *for* beir̃ιτ; *s e* beir̃.

berΔp̃, *obs., see* beir̃ceap.

ber̃eτ, *for* beir̃ιτ; *see* beir̃ and beirim.

ber̃c̃, *for* beir̃, *or* τυς.

beτ, *obs., see* beir̃.

beul, *n. m., gen. and pl. bél*, a mouth; beul-ðeap̃ς, *cp̃á. adj.* red-mouthed; Δν bél̃ ðeir̃ς, of the red mouth; Δμ' beul, in my mouth.

beul-ðeap̃ς, *see* beul.

bí, *for* bí.

bí, *for* bir̃.

bi, *v. sub., imp.* be.

bí, *v. subs. past indic.*, was; bir̃eΔτΔp̃ (bátΔp̃), they were.

bir̃, *v. sub., hab. pres.* is (does be), is in the habit of being; Δip̃ Δ m-bir̃ (p̃op̃p̃ Δ m-bí), on which is usually.

bir̃eΔð, *v. sub., hað. past*, used to be, was; ϣο m-bir̃eΔð p̃e, that he used to be; το bir̃eΔð, which used to be.

bir̃eΔnñ, *hab. pres. (see bir̃)*, is.

bir̃, } *n. f.*, existence, the world; Δip̃ bir̃, *or* 'p̃Δ m-bir̃, any,  
bir̃, } any in life, at all.

blΔτ, *for* bláð.

bláð, *n. m., obs.*, renown, fame (*see* bláτ) (co m-bláð, *see note, par. 6a.*)

BláðmΔ, *p. n. f.*, a personage in Irish story, from whom Sliabh Bladhma takes its name.

blΔιτ, *for* bláð.

bláτ, *for* bláτ.

bláτ, *n. m., gen. and pl. bláτΔ*, a bossom, a flower; (τuỹτ̃ceap̃ bláτΔ Δν bir̃, the earth is covered with flowers).



bláta, *see* blát.

blácuig, *v. ac. and n.* blossom; blácuigíò, *3rd pers. pres tense*, blossoms, flourishes.

blácuigíò, *see* blácuig.

bliaðain, *n. f., gen.* bliaðna; *pl.* bliaðana and bliaðanta, a year; a g-ceann ré m-bliaðan, at the end of six years; bliaðain go leic, a year and a half.

bliauan, *see* bliaðain.

bliaðna, *pl., see* bliaðain.

bó. *n. f., g n. id., dat.* boin, *pl.* ba, *dat. pl.* buaib, a cow.  
bo, *for* ba.

bóðmáll, *p. n. f.* Bodhmhall, a Druidess.

boðmáll, *for* bóðmáll.

boi, *for* ba and bréaò, *q. v.*

boin, *dat., see* bó.

boinn, *p. n. f., gen.* boinne, the River Boyne.

boic, *dat., see* boic.

bolg, *n. m., gen. and pl.* builg or boilg, a bag; cori-bolg, a round bag or purse (of jewels, charms, &c.)

bolgac, *gen. -aigé, n. f.* the smallpox; *n. m.* a boil; *gen. -aigé, pl.,* bolgaigé, blains, boils, blisters.

bolgaigé, *see* bolgac.

boic, *n. f., gen.* boice, *dat.* boic, *pl.* boica, a tent, a booth, a hut; fiamn-boic, a hunting booth in the forest.

uòro, *n. m., gen. and pl.* bóiro, a board, a border; aip imeal-bóiro, on the bordering shore.

bradóán, *n. m., gen. and pl. -áin*, a salmon; *see* eo.

bradóan, *for* bradóán.

brec, *for* breug.

breug, *n. f., gen.* bréige, *pl.,* breuga, a lie; ní breug é, it is no lie.

brúg, *n. f., gen.* brúge, strength, vigour; le brúg (co n-aime), with agility.

bruinne, *n. obs.,* a brink, margin, limit. (*See* O'Donovan's Supplement to O'Reilly's Dictionary, *in voce*.)

bu, *see* buò.

buaib, *dat. pl.; see* bó.

buaib, *n. f., gen.* buaibe, *pl.* buaiba, victory; na m-buaib, *see note, par. 10.*

buaio, *for* buaib.

buan, *adj., comp.,* buaine, lasting; fíorbuan, steadfast.

buò, *assertive verb, past tense*, it was; *written also* ba; (*obsolete forms*, bo, boi, bui, pa, &c.)

bui, *see* buò.

buile, *n. obs.; see* bolgac.

- buir, *poss. pron. pl.* your.  
 cá, *int. part.* what; cá h-ainm, what name.  
 ca, *see* cia.  
 cáic, *indef. pron. ; gen.* cáic, everyone, all.  
 cáic, *for* gáic, *q. v.*  
 cach, *for* cáic.  
 cao, *int. adv.* what.  
 caem, *for* caom, *q. v.*  
 caempamaip, *v. obs.* we can.  
 caí, *obs. ; see note, par. 56c.*  
 cáic, *gen. of* cáic, *q. v.*  
 caill, *for* coill, *q. v.*  
 caille, *for* coille; *see* coill.  
 cáim, *for* caom, *q. v.*  
 Cairbre, *p. n. m.,* Cairbre.  
 Cairbrige, *p. n. f.,* Cairbrighe, *see note, par. 35.*  
 Cairbrige, *see* Cairbrige.  
 Cairpre, *see* Cairbre.  
 Cairéal, *p. n. m., gen. -il,* Caiseal, Cashel.  
 Cairil, *gen., see* Cairéal.  
 can, *v. sing ;* no éan *or* do éan, sang; canait, *for* canaid,  
     they sing; aínail no éan, as sang; Fionn no éan (it  
     was) Fionn who sang.  
 canac, *n.,* name of a plant: bog-down, *also* cotton-down.  
 canaid, *see* can.  
 canait, *see* can.  
 caom, *adj.,* pleasing, mild; caom-pe, delightful time.  
 caom-pe, *see* caom.  
 caom, *adi.,* beautiful, graceful, gentle.  
 cairnac, *n. m.* a bald-head; *adj.* mangy.  
 cairnach, *see* cairnac.  
 cat, *n. m., gen. catá,* a battle; a g-cat, in battle.  
 catá, *gen. of* cat.  
 cath, *see* cat.  
 cath-rlóg, *see* cat-rluag.  
 cat-rluag, *cpd., n. m.* battle-host.  
 ceao, *n. m.,* leave; tabair ceao, give leave.  
 céao, *num. adi.,* a hundred; na g-céao, of the hundreds;  
     na g-céao ngníom, of the hundreds of exploits.  
 ceann, *n. m., gen. and pl. cinn (1),* a head: the end: a g-  
     ceann reáctmáine, at the end of a week;—pe  
     m-bliadain,—of six years; ceannai, *dat. pl. (2),* a  
     single one, one head, an individual; ceann áca, one  
     of them.  
 ceannai, *dat. pl. see* ceann.

céana, *adv.* even, already, nevertheless, else ; olcéana, likewise ; áct céana, however ; a n-éirinn céana, in Eire anywhere ; see O'Donovan's Supplement to Dictionary, p. 595.

ceann-bán, *cpd. adj.*, head-white ; *i.e.*, white-headed ; *n. m.* name of a plant, also ceana-ban ; see canac.

ceapra, see céirne and céir.

ceapraí, see céir.

ceatrainn, *n. f.*, *gen.* -ínn, *pl.* -ínn, a quarter, the fourth cech, for cead, *q. v.*

ceo or céo, for céad or ceo, *q. v.*

ceona or ceonai, *obs.*, for ceo-na, *q. v.*

céile, *n. m. and f.*, a companion, a spouse : a céile, *pron.* each other ; mar a céile, as its fellow, likewise ; ar cead fárad ann a céile, from one desert to the other.

céileabhar, see céileabhar.

céileabhar, *v. ac. def.* to bid farewell ; céileabhar, *hist. pres. tense*, takes leave.

céir, *n. f.*, *gen.* céirne, trade, art, also poetry ; (see notes, par. 20 a. and p. 68) ; doir céirne, artificers.

céle, for céile, *q. v.*

celebra, for ceileabhar, *q. v.*

celebraí-rim, *obs.* for ceileabhar réirne, he bids farewell, takes leave ; also converses.

cen, for cead, *q. v.*

cena, see céana.

ceon, see ceann.

cenn, see ceann.

ceirb, } *obs. n.*, a lappet, a rag, a border, a fringe ;  
cearb, } bhuinne ceirb caill ceirb, the margin-fringe  
of branching woods ; see coill.

ceirbuio, } *obs. v.*, they skim or glide over ; ceirbair  
ceirbair, } rruí, they touch with their wings the  
surface of the stream.

ceirceat, *obs. v.* ; they aim.

ceittemain, *obs. n.*, see céitneam, and ceitneam.

céitneam, *n. f.*, *gen.* -neam, *dat.*, neam ; May-day, the month of May ; *i.e.*, ceitneam, first of summer ; *q. v.*

cet, *obs.* for can, *q. v.* ; no cet, *i.e.* no can, sang.

cethraime for ceatrainn, *q. v.*

ceuo. *num. adj.*, first ; ir é ceuo goim, for which we would now say, ir é goim air o-túr, it is he who wounded first (Cumhall), see par. 47.

ceuo-íam, *n. f.*, *gen.* -íam, *dat.* -íam, May-day, the month of May ; see céitneam and note a. on par. 56.

ceurona, *ind. adj.* same; map an ɣ-ceurona, as the same, likewise.

chum, *see* čum.

chuaio, *see* čuaio.

cia, *int. pron.*, who, which.

ciannon, } *int. adv.*, how, in what manner, cia an nóir  
cionnon, } what is the way? [cinodar a eccorc,  
what kind is his appearance? *par.* 26.]

Ciappaiɣe, *see* Ciappuiɣe.

Ciappuiɣe, *p. n. f.*, Kerry; *see note on par.* 35.

ciō, and ciō, for cia; also for ɣiō, *q. v.*: ciō tɣáct, however, *see par.* 16, and *note*.

cin co, for ɣion ɣo; *see* ɣion, ɣo and co; *see note on par.* 38.

cino, for cinn, *see* ceann.

cinodar for ciannon, *q. v.*

cinn, *gen.*, *see* ceann.

clann, *n. f., gen.* clainne, *dat.*, clainn, *pl.* clanna, children, clann, family; clanna mórna, clanna baoirne, the clans descended from Morna, and from Baoirne: clanna milio, the Milesians.

clanna and clanoa, *see* clann.

cleite, *n. m., gen. id., pl.*, -tioe, a feather, or rather a quill; a plumie.

cleitioe, *see* cleite.

clú, or cliu, *n. m., gen. id.*, fame, renown; a ɣ-clú, in fame.

clúoaimail, *adj.* famous, *see* clúimar.

cluiće, *n. m., gen. id., pl.* cluitće, a game; leat cluiće, a half-game.

cluiche or cluichi, *see* cluiće.

cluitće, *see* cluiće.

clúimar, *adj., gen. m. -air, fem. and comp. -aire*, famous.

Cnucha, *p. n.*, Cnucha, *see note c. on par.* 2.

co, for ɣo, that, to, till; also equivalent to le, with, *q. v.*

*See cin co, aine, and note a. on par.* 6; co nor, *see* nor,  
co m-bi, co m-ba, till was; co n-œpna, till was  
made; co toɣcuir, till was slain; con, *id.*, *see*  
conacair: co for com or co, as, so, *q. v.*

cooail, *v. n., inf.*, -laō, sleep.

coolaō, *n. m., gen.*, coolaɣa, sleep; na coolaō, in his sleep; am' coolaō, in my sleep, &c., (asleep); *Idioms.*

coolaō, *see* coolaō.

Codna, *p. n. m.*, Codna, a man's name.

Codnai, *see* Codna.

coɣaō, *n. m., gen. -aio, pl. id.* and coɣta, war.

coɣaō, *see* coɣaō.

coibche, } *obs. n.* dowry. See O Donovan's supplement to  
coibche, } O'Reilly's Dictionary, *in voce*.

coill, *n. f., gen.* coille, *pl.* coillte, *gen. pl.* coillteadh,  
a wood; coill éiríobhadh, a branching wood; bóro  
coillteadh éiríobh, the border of woods of branches,  
(branching); Welsh *coed*, see note *c. par.* 5.

coille, *gen.*, see coill.

coillteadh, *gen. pl.*, see coill.

cóimheacht, } *n. f.*, attendance, company, escort. a g-  
cómheacht, } cóimheacht le, in company with, together  
cómheacht, } with; see note *a. on par.* 14.

cóiméad, see cóimheacht.

cóimheoir { *n. m., gen.*, -oia, keeping; fear cóimheoir  
cómheoir { (*cpd. noun*), the keeper, man of keeping; see  
fear, and note *a. on par.* 5.

cóimheoir, see cóimheoir.

cóimhionól, *n. m., gen.* -oíl, a meeting, an assembly.

Coirpne, see Cairpne.

com, for com and cum, *q. v.*; com luò, cum luò, to play.

com { *adv.*, so, as; equal to; *prefix corresponding to con*,  
cóm { with or together. In comparison, is used with le  
co, } and a' (for agh); as com mílir le míl, as sweet  
as honey; tá eolair agham com maid a' tá aghat,  
I know as well as you do; tá riad com áir, they  
are equally high. (*Idioms.*)

comadh, *i. e.*, co m-badh, go m-badh, till should be.

comaim, for cum iomáin, see com and iomáin.

cóimlann, *n. m., gen.*, -ainn; (1), a combat; (2) match, com-  
plement; (3) a colleague: beirir cóimlann, they  
engage: fear cóimlann caogair, a man a match  
for fifty men.

comlann, for cóimlann, *q. v.*

comluò, see under com.

cóimhac, *n. m., gen.* -hac, a conflict, a duel; properly cóim-  
bhac, from cóim and bhac, the arm.

comhionól, for cóimhionól, *q. v.*

con, for co or com, till; see co and go.

conadar, from con and hac, *obs. form for go b-facadar*.  
till they saw, *q. v.* and co.

conad, comad, *obs.*, so it is; conad ar rin, *par.* 29.

conadar, *v. irr., 3rd pers. pl. past tense (of feicim)*, they  
saw; see conairc.

Concinn, see Cuncinn, *gen.* and Cúceann, *nom.*

comad { *obs. form of co and ír*, that it is, so it is; see conad  
comad, } and note *c. on paragraph 5.*

CONNAÉT, *n. f.*, *Connacht*; see note on par. 48; Δ 5-CONNAÉTΔΙΒ or Δ 5-CONNAÉT, in *Connacht*.

CONNAÉTΔΙΒ, *dat. pl.*, see *CONNAÉT*.

CONNΔΙPC, *v. irr.*, 3rd pers. sing. past tense (of *PCICIM*), saw; See O'Donovan's Grammar, p. 222.

CONTUICCTI, *obs. form of the verb TIC3*, comes; *MAĐ* CONTUICCTI, *i.e.*, *MÁ TIC3 PE* or *MÁ TICPCΔĐ PE*, if he should come.

CONTUINN, see *CÚL-contuinn*.

CONTUNĐ, see *CONTUINN* and *CÚL-contuinn*,

COP, for *3UP* or *3OP*; see *3UP*, *3O*, *CO*, and *PO*.

COPCΔ, *n. f.*, a district, as *Corca Oiche*, *Corca Ui Dhuibhne*.

COPCO, see *COPCΔ*.

COPPI, *p. n. m.*, *Corr*, a man's name; see *LU3ΔIĐ*.

COPPI, *adj.* round, also odd; *COPPI-BOL3*, a round bag.

COPPI-BOL3, from *COPPI* and *BOL3*, *q. v.*; a round bag or purse; compare *CIOPI-BOL3* and *FEAP-BOL3*, in O'Donovan's Supplement to Dictionary.

CO3UI3EΔĐ, *v. a.*, past tense, passive voice, was reared, fed.

CPIΔIΒ, for *CPIΔOB*, *q. v.*

CPIΔOB, *n. f.*, *gen.* -OI3E, *pl.* -OBΔ, *gen. pl.* *CPIΔOB*, a branch, a bough, see under *COILL*.

CPIΔALL, *p. n. m.*, *gen.* -ΔILL, *Crimall*, a man's name: *Cumh-all's* brother.

CPIOT, *p. n. m.*, *pl.* *CPIOTΔ*, *dat.* *CPIOTΔIΒ*, *Sliabh g-crot*; see note b. on par 20.

CPIOTTAIΒ, see *CPIOT*.

CPIUΔIĐ, *adj.*, *comp.* *CPIUΔIĐE*, hard; *3O CPIUΔIĐ*, strongly.

CPIUΔIĐ, for *CPIUΔIĐ*, *q. v.*

CPIUITHNE, for *CPIUITNE*, *q. v.*

CPIUITNE, *p. n. f.*, *Cruithne*, a woman's name.

CUΔC, *n. f.*, *gen.* *CUΔICE*, *pl.* *CUΔCΔ*; also *n. m.*, *gen. and pl.* *CUΔIC*, (1) a cuckoo, (2) a cup, (3) a curl.

CUΔIC, see *CUΔC*.

CUΔIĐ, *v. irr.* past tense (of *TEIĐIM*), went; *CUΔIĐ-PIOM*, for *CUΔIĐ PEIPEAN*, he went.

CUΔIĐ-PIOM, see *CUΔIĐ*.

CUΔΔIΔIĐ, for *CUΔΔIΔIĐ*, *q. v.*

CUΔΔIΔIĐ, *v. ac. irr.* past tense (of *CLUIMIM*), heard; *CUΔΔΔΔPI*, we heard (ne emphatic).

CUΔΔΔΔPI, see under *CUΔΔIΔIĐ*.

CUΔΔΔΔPI3NE, for *CUΔΔΔΔPI-NE*, see *CUΔΔIΔIĐ*.

CUΔNΔC, *gen.*, *p. n. m.*, *Cuana*, a man's name; *ua g-Cuanach*, of the O'Cuanas. See note on par. 37.

CUCΔ, see *CUΔC*.

CUCCU, for *CUΔC*, *q. v.*

caceu, for cúca, *p. v.*

cúceann, *p. n. m., gen.* Cuncinn or Concinn, *Cucheann*, a man's name, *i.e.* hound-headed.

cuchr, *obs. n.* colour; *see note b, par. 56.*

cucum for cúgam, *q. v.*

cúgam, *pr. pron.,* unto or towards me.

cúice, for cúige, *q. v.*

cúio, *n. f., gen. id. and coio*, a portion.

cúige, *pr. pron.* unto him, *from co and é.*

cúil, *n. f., gen.* cúile, a corner; *often used in names of places; Cúil-contuinn, Cuil-contuinn, see note e par. 1.*

Cúile contuinn, *see cúil and contuinn.*

Cuilleann, *p. n. m., Cuilleann*, name of place, *see Cuanach, and note, par. 37.*

Cuillino, for Cuilleann, *q. v.*

Cuir, *v. ac., inf.* cuir, (1) put, (2) send, (3) wage, (4) plant; cuirtheas, for cuirteas, *pass.,* is put; cuirteas, *past ac.* I put; cuirteas, they put; cuirteas, *hist. pres. tense,* puts, &c.; cuir cúige, send forward to him, cuir a n-eas, put in form, regulate; cuir a g-cár, suppose; cuir róime, determine; cuir áir a-t-lá, postpone (*Idioms*).

cuirteas, *see under cuir.*

cuirteas, *see under cuir.*

cuirtheas, for cuirteas, *see under cuir.*

Cuirr, *gen. p. n. m., see Corr.*

cuirteas, *see under cuir.*

cúl, *n. m., gen.* cúil, (1) the back of anything; cúil cinn, the poll: cúil báire, something in reserve, as in a game: (2), a guard, a reserve: fear cúil, a man at one's back as a defence; áir g-cúl, backwards; ra cúil, at the back, (*Idioms*).

cum for cum, *q. v.*

cúum or do cúum, *cpd. prep.,* towards, unto, in order that.

cuma, *n. m.,* form, shape, stature; a cuma, [a ecorr] his appearance: ir cuma liom, it is equal to me.

cum, *v. ac., inf.-mao,* form, devise, shape; cumam' croume do élaion néill, let us make a chronicle for the O'Neills.

cúmao, *n. f., gen.-éto*, power.

cumaétochi, *v. obs.* ye can: *see cúmao, and par. 26.*

Cúmaill, *gen. p. n. m. See Cumall.*

Cúmaill, for Cúmaill, *q. v.*

Cúmaill, *p. n. m., gen.-aill, Cumhall*, a man's name; Fionn's father, slain at Cnucha. *See page 55.*



cumč̣a, *partic. adj.* (from cum), formed, shaped: ʋeāḡ-cumč̣a, well-shaped, shapely.

Cumuill, for Cúimail; see Cúimail.

cuncinn, *gen.* of cuceann, *q. v.*

cup, for ḡup; see ḡup, ḡo, co and ʋo.

cupab, for ḡup ab, that it was: so it was.

cup, for ḡup: see ḡo and ḡup.

ʋ', for ʋo and ʋe.

ʋá, *num. adj.* two; used when the noun is expressed.

ʋá, *conj.* if: ʋá m-baò, if should be.

ʋ'Δ (from ʋe and Δ), of his, her, its, their; *obs.*

ʋ'Δ (from ʋo and Δ), to his, her, its, their.

ʋ'Δ (from ʋo and Δ *rel.*), of or to which or what.

ʋaire, *p. n. m.* Daire, a man's name.

ʋam, *pr. pron.* to me, by me; from ʋo and me.

ʋan, *expletive*, then, indeed, just, &c. See note a, *par.* 4.

ʋána, *adj. indec.* bold, brave.

ʋar, *prep.* by; ʋar liom, methinks; ʋar leat, it seems to thee, (*Idioms*): ʋar an láim rin, by that hand; see note a, *par.* 34, and O'Donovan's Gram., p. 299.

ʋat, *n. m., gen.* ʋaṭa, *pl.* ʋaṭanna, a color.

ʋe, *prep.* of, off, from; lean ʋe, follow on, persevere.

ʋé, *pr. pron.* of, off, or from him or it; ʋe rin, of that, whence: ʋe, *par.* 11, in consequence of that.

ʋeabtha, *obs. n. gen.*, see ʋeabbaò.

ʋeabbaò, *obs. n.* a dispute; See note c, *par.* 1.

ʋeac̣aiò, *v. irr. subj. past* (of ʋeìò) went; ḡo n-ʋeac̣aiò re, till he went.

ʋeāḡ, *indec.*, good; (*comes before the noun.*)

ʋeāḡ-cumč̣a, *adj.* well-shaped. See cumč̣a.

ʋean, for ʋian, *q. v.*

ʋearḅṛạ́c̣air, *n. m., gen.* -c̣air, *pl.* -ṛạ́iṛe, or -ṛạ́iṛeac̣a, a brother: a real brother; ʋearḅṛạ́c̣air Δ ac̣air, his father's brother, his uncle.

ʋearḡ, *adj., gen. m.* ʋeirḡ, *f.* ʋeirḡe; *comp.* ʋeirḡe, red, bright red; ʋaire ʋearḡ, Daire (the) red.

ʋearna, for ʋearnaò, *q. v.*

ʋearnaò, *v. irr., subj. past* passive of ʋeun; ḡo n-ʋearnaò, till was made; ʋ'Δ n-ʋearnaò, of what was made.

ʋear, *adj.* (1) south, (2) right, (3) pretty; bu ʋear, for ó ʋear, southward; Δ n-ʋear, from the south, *i.e.* ó an ʋear; ʋear-lám, the right hand.

ʋechaiò, for ʋeac̣aiò, *q. v.*

ʋeḡaiò, for ʋiaiḡ, *q. v.*

ʋeim̄in, *adj.* certain, sure; ḡo ʋeim̄in, indeed.

Deimne, *p. n. m.* Deimne, a name of Fionn.

deimniugad, *n. m. gen.*, -niŋte, testing, proving.

deir, *v. ac. irr.* say; deir re, says he; *imp.* abair; *past*,  
dubairt, *inf.* do rad.

deire, or deiread, *n. m.* the end; go deire, to the end.

deirŋ, *adj. gen. m.*; see deairŋ.

deirŋi, for deirŋ or deirŋe. See deairŋ.

deirde for de rin or de; see under de.

deirbhir, *obs. n.* (1), reason, occasion; (2), difference; see  
par. 14 and note c on par. 1.

deirhbhir, for deirbhir, *q. v.*

Demne, for Deimne, *q. v.*

de'n, *prep. and art.* de and an, of the.

déna, for deun, *q. v.*

deo { *n. f. obs.* an end, the last; go deo, for ever; pá  
deoiŋ } deoiŋ, finally, at last.

deoiŋ for deoiŋ, or deo, *q. v.*

deor, *n. m., gen.* deoir; *pl.* deora, tears.

déra for deora; see deor.

deirna for deáirnad, *q. v.*

dey for deay, *q. v.*

deun, *v. ac. irr.* make, do; *inf.* deunad; see ŋuð.

deunad, *inf.* of deun, to make, *q. v.*

ói, *pr. pron.* of, off, for, from, or to her.

ói for óá, two, *q. v.*

ói for ó'a, to his, to which, &c., *q. v.*

óia for ó'a; see óia and ó'a.

óia for óá, if, *q. v.*

óiaŋ, *n. f. obs.* rear, wake, end; 'na óiaŋ rin, after that;

óiaŋ a n-óiaŋ, óiaŋ ar áile, after each other; a

n-óiaŋ a éinn, after his head, *i. e.*, headlong. (*Idioms.*)

óian, *adj., comp.* déine, violent, eager, vehement.

óiana for ó'a n-a, &c.

óib, *pr. pron.*, of, off, or from ye; also for óiob, *q. v.*; óibde  
for óib-de or óib-re, *emphatic form.*

óibde, *emph. pron. obs.*; see under óib.

óiceadail, { *n. obs.* a kind of incantation; see paragraph 54,

óiceoul, } and note on same, p. 67.

óim, *obs.* form of óiom, off me, or óam, to me; óim-ra,  
*emphatic*; tic óim, now tig liom, comes with me,  
I can.

óimbada, *obs. v.* to swim; from do to, im or iom, *particle*  
(see note on par. 28) and báib, immerse.

óim-ra, *emph.*; see óim.

óin, *expletive*; see óan, and note a on par. 4.

ṽiob, *pr. pron.* of, off, or from them; ṽiob-ṽan, *emph.*:  
ṽiob ṽo of these, ṽiob ṽú, of those yonder; naonbap  
ṽiob, nine of them.

ṽiṽai, *adj.*, nimble, fierce; see imṽaiṽai.

ṽiṽell, *obs. n.* fright, consternation; *possibly same as*  
ṽṽeimle, surprise; ṽi is here an *intensitive particle*:  
ṽiṽell ṽeill. sudden fright (ṽṽill, quick, O'Reilly),  
*see note e. par. 56.*

ṽiṽeab, *n. m.* a retreat, a cell for a hermit; ṽiṽeab  
coille, a hermitage in the forest.

ṽiṽeib for ṽiṽeab, *q. v.*

ṽiu, *obs. n.* a day; *used in* Δ n-ṽiu *or* 1 n-ṽiu (*or* Δ n-iuṽ),  
to-day, now; *also* ṽi *or* ṽia, *as in* ṽia luain. &c.

ṽia, *obs. for* ṽan, *q. v.*

ṽo, *or* ṽo, *q. v.*, *par. prefixed to past tense, ac. and pass.*

ṽo, *prep.* to, for, by; *also sometimes for* ṽe.

ṽo *or* Δ, *par.*, *prefixed to infinitive mood.*

ṽo, *par. prefixed to conditional mood, ac. and pass., and some-*  
*times in other cases; see* Δτ.

ṽo (for Δ), *rel. pron.*, who, which, that.

ṽo, *poss. pron.*, thy.

ṽo, *num.* two, *used without the noun, as* ṽin é an ṽó, *that is*  
*(the) two; see* ṽá.

ṽó, *pr. pron.*, to him, by, or for him.

ṽob, *for* ṽo buṽ, *asser. v.*, it was; *see* buṽ.

ṽóib for ṽóib, *q. v.*

ṽóib, *pr. pron.* to them, for, or by them.

ṽoiṽ, *adj., comp.* ṽoiṽbe morose, ill-natured.

ṽo'n *prep. and art.*, ṽe and Δn, to, for, or by the.

ṽraoi, *n. m.*, a druid, a magician; ban-ṽraoi, a druidess.

ṽream, *n. m.*, a company, people; ṽream ṽe'n t-ṽean-  
ṽéinn, a company of the old Fiann.

ṽrem, *for* ṽream, *q. v.*

ṽubap, *v. irr. past tense of* ṽeip, said; *see* ṽeip.

ṽúin, *gen. of* ṽún, *q. v.*

ṽuine, *n. m., gen. id., pl.* ṽaoine, *gen. -eab*, a man, a person,  
male or female, anyone; ṽean-ṽuine, an old man or  
woman; *pl.* people; *see note on par. 31.*

ṽúine for ṽúin; *see* ṽún.

ṽuit, *pr. pron.* to thee; ṽuit-ṽe. *emphatic.*

ṽuit-ṽe, *emph. pron.*; *see* ṽuit.

ṽul, *v. irr., inf. of* ṽeib, to go, going.

ṽún, *n. m., gen. and pl.* ṽúin (*obs. ṽúine and* ṽúnaib), a  
fortress, a fort; ṽean an ṽúin, the master of the  
fortress; ṽaitṽe an ṽúin, the lawn of the castle.

oúnaio for oúin, *see* dúin.

é, *pers. pron.* he, him, it ; ír é, it is he.

eác, *n. m., gen. and pl.* eic, a steed, a horse.

Eácác, *p. n. m., gen. of* Eácáið, *q. v.*

Eácáið, } *p. n. m., gen.* Eácác, *Eochaidh*, a man's name, a  
Eoáið, } horseman ; mac Eácác ñinn, son of fair Eo-  
Coáið, } chaidh ; loc n-Eácác, *or* n-Eácác, *Eochaidh's*  
lake, Lough Neagh. Latinized *Achaius*.

eað, *pers. pron.* he, it ; *form of* é ; ír eað, 'reað, it is, yes ;  
ní h-eað, it is not, nay, no.

eaðon, *adv. videlicet*, namely, that is to say, 're ñin le ñáð :  
abbreviated form .i., *i. e.* Also written ioðon.

eaðorþa, *pr. pron.* between them, from roþ.

eaðal, } *n. f., and* eaðail ; *gen.* eaðla, fear, timidity ; buð  
eaðla, } eaðal léi, it was a fear with her ; tá eaðla  
orþ, I am afraid. (*Idiom.*)

ealca, *n. m.* a flock, a herd, a drove, a troop.

Earnánaið, *obs. p. n. dat. pl.* Earnain, name of certain dis-  
tricts ; *see paragraph 2 and note a on same.*

eatuppa for eaðorþa, *q. v.*

ecail for eaðail, *or* eaðal, *q. v.*

eccorc, *obs. n. m.* appearance ; *see under* cuma.

Echait, for Eácáið *or* Eoáið, *q. v.*

eic, *n. m. pl. of* eác, *q. v.*

éicri for éigre, *q. v.*

éire, *n. m.* armour, accoutrement.

éirpðealunðar, *v. ac. rel. pres. tense*, which distinguish.

éigean, *n. m., gen.* -gin, necessity, force ; oo bí éigean, there  
was necessity ; ír éigean liom ñáð, I must say.

éigin, *adj.* necessary ; oob' éigin oam, it was necessary for  
me.

éigre, *n. f., gen. id.*, literature, learning.

eile, *ind. adj. pron.* other, another ; *see note on par. 3.*

éineác, *n. m. gen.* -miz, protection, countenance ; aþ m'  
éineác-ða, under my safeguard.

Eipe, *p. n. f., gen.* -neann, *dat.* -þinn, *Eire*, Ireland ; *see*  
céana.

Eipeann, *p. n. f. gen.* ; *see* Eipe.

Eipeno for Eipeann ; *see* Eipe.

eipiz for eipiz, *q. v.*

eipgeaðar ; *see under* eipiz.

eipio for eipiz, *q. v.*

eipiz, *v. n. and ac., inf.* eipize, (1) rise, (2) go, (3) happen ;  
ná h-eipiz, go not ; eipiz uainn, go from us ; eipiz  
amác, rise out.

éirimn, *p. n. f. dat.*, see *éipe*.

éipean *pers. pron. emph.*, he, he himself.

éite, *n. m. or f. pl.*, éitead̃a or éitiðe, a wing, a pinion.

én, *for don*, one, *q. v.*

enech, *for éinead̃*, *q. v.*

eo, or iuc̃, *obs. n. m.*, *gen. id.*, a salmon, a brooch; see *bpaóú*n

eočaið, *see under* Ead̃aið.

Eočamán, *p. n. m.*, *gen.*, áin, *Eochaman*, a man's name.

Eochamáin, *p. n. m. gen.*, *see* Eočáin.

erbat̃, *obs. v.* was assigned, was appointed.

Erinn, *for Eirinn*, *q. v.*

Ernaib, *for Eapnánaib*, *q. v.*

eribe *for eipean*; *see é and éipean*.

erium *for éipean* *see é. eribe and éipean*.

eteda *for eitead̃a*; *see under* eite.

fa *for buð or ba*, *q. v.*

fa, { *prep.* (1) under, (2) for, (3) at, (4) towards; fá'n  
 faoi, { loc̃, under, or in the lake; cpeao fá, what for,  
 why? fá ðeoiğ, at last; fá'n am rin, at that time;  
 fa čuapim, towards. (*Idioms*), [Luro fa, went  
 towards her.]

facaið, *v. irr. past subj.*, saw; go b-facaið re, till he saw;

gob-facatar̃, till they saw; *from* peicim, I see.

facatar̃, *v. irr.*, they saw; *see und r facaið*.

fáčbáð *for fáğbáð*; *see under* fáğ.

fáčbail *for fáğbail*; *see under* fáğ.

facca *for fáğbail*, *see under* fáğ.

facca, *for fáčaið*, *q. v.*, and acca.

faccaio *for facaið*, *q. v.*

faða *adj. comp. irr.* faíðe or fia, long, distant.

faebur̃ *for faobur̃*, *q. v.*

fáğ, *v. ac., inf.* fáğbáil, leave, quit; o'fáğ, left (past); ġur  
 fáğ re, that he left; mac o'fáğbáil ðo, a son to be  
 left by him, that he left a son; uá b-fáğbáð (*cond.*),  
 if had left.

cáğaib *for fáğ or o'fáğ*; *see* accaib and fáğ.

fáğbáð, *cond.*; *see under* fáğ.

fáğbáil, *inf.*; *see under* fáğ.

fağeib or foğeib, *obs. find*; *see* foğáib.

faí *for faoi, or fuič*; *see under* fa.

faiche, *for faiče*, *q. v.*

faioir̃ *for fuioir̃*, *q. v.*

fáil, *obs. n. m. gen.*, of destiny; inir fáil, Ireland.

faillričea, *for foillričti*, *q. v.*

fáiltead̃, *adj.* welcome, agreeable.

cair, *prep.*, for air, on, *q. v.*

ráirgíò, *v. ac. pres. 3rd pers. sing.*, presses.

caitche, *n. j.* a green, a field, a lawn; caitche an óuin, the exercise-green of the fortress.

fan or fá'n, *prep. and art.* fá and an, under the.

fan, *v. ac., inf.* fanacht and fanamain, stay, remain; fanadó, *3rd pers. tarries*; o'fan beo, who remained alive; fan go fóil, wait awhile; fan go rocair, stay quiet.

fan *see under fan.*

fann, *adj., comp.* fainne, weak, infirm, languid

faobar, *n. m., gen.* -air, an edge; faobar-éruadó, *adj.* of the hard (edged) weapons; *compare* faobar-glár.

faobar-éruadó, *cpd. adj.*, *see under* faobar.

faoi, *prep.*, *see* fá, under, for; faoi an t-ráimhail rin, in that way.

farcaib for fágaib and o'fág; *see* fág, also O'Don. Gram., p. 258, and fárgaib in Supp. to Dictionary.

farrað, *n. m.* company, people; *see note 3, p. 56*; 'na b-farrað, among them, belonging to them; a b-farrað, with, or on the side of (*compound prep.*).

farraðo for farrað, *q. v.*

farraio for farrað, *q. v.*

fárac, *n. m., gen.* -aig, *pl.* -aige, *dat. pl.* -ácaib and -aigib, a wild, a desert; *see* forraoir and fáruig.

farach for fárac, *q. v.*

farraio for o'fáruig; *see* fáruig.

fáraighe, *pl. of* fárac, *q. v.*

farraio, *see* arraio, farraioigíò, and farraioig.

farraio, *see* arraio, farraioigíò, and farraioig.

farraioigíò, *inf.*, *see under* farraioig.

farraioig, *v. ac.* retain, fasten; o'farraioigíò aghainn, to secure with us; farraioigíò, *3rd pers. pres. ind.* seizes: also, agree to. *See note on par. 31.*

farraioigíò, *ind. pres. 3rd pers.*; *see under* farraioig.

fáruig, *v. ac., inf.* -uigíò, lay waste, devastate; o'fáruig, wasted; *from* fáir, empty, *obs.*; *see* fárac.

fáic, *n. m., gen. id., and* fáica, cause, reason.

faicé, *obs. n. f.*, time, turn; gac re faicé, every second turn; faicé n-ann, once upon a time; a n-éimfaicé or a n-aoimfaicé le, together with; *see note on par. 30*

faida, *gen. of* fíod, a wood; *see* máig faida.

faodar or fíoir, *def. v.* know; ní faodar me, I know not.

faer, *n. m., gen. and pl.* fíir, *gen. pl.* faer, a man; faer na peo, the owner of the jewels; *see also* cóimeuo and óuin; faer fáil (of the) men of Inisfail.

feap̃ḡaḡ *adj.*, *comp.* -aḡe, angry, wrathful.

feap̃oḡa, *adv.* henceforth.

fecht *for* feaḡt, *q. v.*

feic, *gen.*, *see* linn feic.

féim, *emph. pron.* own, self; a feioḡ féim, his own valuables; rinn féim, ourselves; linn féim, by ourselves.

reimio *for* fiann, *q. v.*

féimniḡe, *n. m.* a warrior, champion, hero, soldier; an oḡa baím-féimniḡe, the two heroines.

fer *for* fear, *q. v.*

ferait, *for* beirio *q. v.* and beirim; fearaim, I give, (O'R.)

ferḡach, *for* fearḡaḡ, *q. v.*

feroḡa *or* ferḡa; *for* fearoḡa, *q. v.*

fet *or* feo, *def. v.* relates; *see* aḡ fet.

fetap *for* feoḡap, *q. v.*

feudaim, *v. def.* I can; feudaimio, we can (*pl.*); feuoaim mḡ'ḡ áil liom, I can if I choose.

feudaimio, we can: *see* feudaim.

fiacail, *p. n. m.*, Fiacail, a man's name, son of Cu-cheann.

fiaccaíl *for* fiacail and fiagail, *q. v.*

fiagail, *p. n. m.*, *gen.* fiagla, Fiagail, a man's name, son of Codna.

fiagla, *gen.* of fiagail, *q. v.*

fianaḡeḡt *for* fiannuiḡeḡt, *q. v.*

fiannoith, *for* fiann-boḡ, *q. v.*

fiannoithi *for* fiann-boithe, *gen.*; *see* fiann-boḡ.

fiann, *coll. n. f.*, *gen.* féinne, *dat.* féinn, the Fiann; the soldiers of Fionn collectively: one of the Fiann; *pl.* féinne and fianna; the Fianna Eireann: *see pp.* 54, 75, &c. O'neam o'e'n t-rean-féinn, a company of the old Feinne.

fiann-boḡ, *dat.*; *see* fiann-boḡ.

fiann-boithe, *gen.*; *see* fiann-boḡ and boḡ.

fiann-boḡ, *cpd. n. f.*, *gen.* -oite, *dat.* -oit, *pl.* -oḡa, a hunting-booth or tent: *see p.* 50, and boḡ.

fiannuiḡeḡt, *n. f.*, *gen.* -eḡḡa; the Fiannship: the chief leadership of the Fiann. *See note b*, par. i. p. 54. Also the customs, adventures, attributes, &c., of the fiann; laoiḡḡe fiannuiḡeḡḡa, lays of the Fiann; ḡseul fiannuiḡeḡḡa, a story of the Fiann, a romance.

fiannur, *n. m. obs.* the headship of the Fiann, the chief command of the armies; fiannur fear fáil, the leadership of the men of Ireland; *see* fiannuiḡeḡḡ.



- FÍO or FÍOÖ, *n. m.* a wood; FÍOÖ ḡAIBLE, *FíodhGaibhle* is the name of a place. See note par. 22, p. 59.  
 FÍOCELLAÉT for FÍŢĊEALLAÉT, *q. v.*  
 FÍL for FÍIL, *q. v.*  
 FÍLEAÖ, } *n. m., gen. FÍLIÖ, pl. id. and FÍLEAÖA, a poet;*  
 FÍLE, } see pars. 53 and 54, and notes par. 50, and 54.  
 FÍLE, FÍLIÖ, *n. m. gen.* See under FÍLE.  
 FÍLIÖEAÉT, } *n. f., gen. -EAÉŢA, the art of poetry; poetry;*  
 FÍLEAÉT, } minstrelsy: le FÍLIÖEAÉT, to study poetry.  
 FÍLIÖECHŢ, for FÍLIÖEAÉT, *q. v.*  
 FÍNN, *adj. gen., fair; see FÍONN.*  
 FÍNN, *p. n. m., gen., of Fíonn; see FÍONN.*  
 FÍNN, *p. n. m., nom. for FÍONN, q. v.*  
 FÍNO, *p. n. m. nom. and acc. for FÍONN, q. v.*  
 FÍNNÉCEP, *p. n. m., for FÍNNÉIGEAP, q. v.*  
 FÍNNÉIGEAP, *p. n. m. Finneigeas, a man's name; note, p. 67.*  
 FÍNNPADO, } *n. obs. feathers; also fur; see FÍONNPADO or FÍONNADO*  
 FÍONNPADO, } in O'Reilly's Dict.; also FÍONNADO, depilation.  
 FÍOÖ-ḡAIBLE, *p. n. m. Fíodhgaibhle; see note par. 22.*  
 FÍONN, *p. n. m., gen. FÍNN, Fíonn; a man's name; Fíonn, son of Cumhall. See letter page 70., et passim.*  
 FÍONN, *adj. gen. m. FÍNN; f. and comp. FÍNNE, fair, white, true, fine; FÍONN-ÖUME, a fair man.*  
 FÍONNMÁḡ, *p. n. m. Fíonnmhagh; see note b, par. 6.*  
 FÍOP, *adj., comp. FÍPE, true, real; ḡO FÍOP, truly, indeed, verily; FÍOP-UÍḡE, spring-water.*  
 FÍP, *gen. and pl. of FÉAP; see FÉAP, a man.*  
 FÍP for FÍOP, true, *q. v.*  
 FÍOP, *n. m., gen. FÉAP, knowledge, intelligence; Ö'FÍOP A MÍC, to visit her son; Ö'A FÍOP, to his knowing, to get intelligence of him: ŢÁ A FÍOP AḡAM, its knowledge is with me, i. e. I know; FÓPAD FÉAP AÍP ÖÍPÍNN, an understanding or history of knowledge on Ireland. (Idioms.)*  
 FÍP for FÍOP, *q. v.; also a vision.*  
 FÍŢĊEALLAÉT, *n. f. chess playing, the art of playing chess: compare IAPḡAÍPEAÉT. FÍLIÖEAÉT, FÉALḡAÍPEAÉT.*  
 FÍLÁÍŢ, *n. m., gen. id. and FÍLÁŢA; pl. FÍLÁŢA and FÍLÁÍŢE, a prince, a chief; FÍLÁÍŢ-ḡOÖA, a chief-smith, the head of his craft; see note on pars. 37 and 42 a. FÍLÁÍŢEAP, principedom, reign; FÍLÁÍŢEAMÁ, heaven, the kingdom; Cóm-FÍLÁÍŢEAP, a joint reign; FÍLÁÍŢEAMÁIL, princely, generous; used adjectively in composition.*  
 FÍLÁÍŢ-ḡOÖA, *cpd. n. m. a chief-smith; see FÍLÁÍŢ.*  
 FÍLÁÍŢ-ḡOÖANN for FÍLÁÍŢ-ḡOÖA, *q. v.. also FÍLÁÍŢ and ḡOÖA.*

ῥό, *prep.* under, for, at about; *see* ῥά or ῥαοί.

ῥο, *obs. par.* for ῥο or ῥο, *q. v.*

ῥοceiporim, *obs.*; *i. e.* ῥο cūire, he put or aimed; *see* *par.* 41.; ῥο-cepo, he put; *see* O'Don. Supp.

ῥocen, ῥocen, *obs.*; *i. e.* ῥάιlteac, welcome. *See* O'Don. ῥοα for ῥαα, long, *q. v.*

ῥozeib, *obs. v.* found, got; *i. e.* ῥο ζειb or ῥαδip, 3rd *pers. past. ind. of irr. v.* ζειbim, I find; *see* ῥozebao, he could find: O'Donovan, Supp.

ῥozlao for ῥόglaoe, *q. v.*

ῥόglaoe, *n. m., gen. id. pl.* -aoe, a robber, a plunderer.

ῥozlaim for ῥόgluim, *q. v.*

ῥόgluim, *v. ac., inf. id.* learn; ὀῥόgluim, to learn or (he) learned; ῥόgleomao, *fut.*, I will learn.

ῥozluim rium for ὀῥόgluim re, he learned; *see* ῥόgluim.

ῥoib, } *obs. n.* arms, armour, accoutrements, *spolia*: *see*  
ῥoib, } *éire*, and *note c, par.* 5.

ῥoillrigēti, *v. ac. hab. past.* (from ῥoillrig), used to be made manifest or shown.

ῥoitrib, *n. obs., dat. of* ῥoitre, woods, wilds; *compare* ῥoitre, *vastatio*, in O'Donovan's Supp. *See* ῥάrac.

ῥola, *gen.*; *see* ῥuil.

ῥolc, *n. m., gen.* ῥoilc, hair: now generally a head of hair; ῥolc ῥῥaoic, the tops of the heath.

ῥoluigro, *v. ac. 3rd pers. pl. ind. pres.* (from ῥoluig) they cover or hide; *inf.* ῥolac and ῥoluḡao; *oul* a b-ῥolac, to go aside.

ῥón, *prep. and art.*; ῥó and an, under the.

ῥor, *obs. intens. par.* very; for up, *q. v.*

ῥor, { *obs. form of* aip, on, upon, *q. v.*, (r added before  
ῥor, { a vowel;) ῥor a m-bí, on which is (usually);  
ῥor, { ῥor ti for aip tí, *see* tí.

ῥorbao, *v. obs.* was reared, grew up; *compare* O'Reilly, ῥorbaip, grow thou; and O'Don. Supp., ῥorbaip, *glisco*, and ῥorbaipc .i. bipeac, increase.

ῥorap, { *n. m., gen.* -aip and aoip; *n. f.* ῥoraoip, *gen.*  
ῥoraoip, { -aoire; *pl.* -ire and -reac, a forest, a haunt  
ῥoraiḡip, { of wild beasts; ῥoraoip an t-rléibe (*gen.*)  
of the forest of the mountain.

ῥorbprio, *v. obs.* flourishes; *see* under ῥorbao and blácuig.

ῥor-ḡraaoa for up-ḡraaoa, *q. v.*, and ῥor.

ῥorpa or ῥorpa for orpa, *q. v.*, also, aip and ῥor.

ῥorc for orc, *q. v.*, also, aip and ῥor.

ῥór, *adv.* yet, as yet, still; *conj.* moreover; tuille ῥór, furthermore; ac̃t ῥór, yet still.

ῥῥαἰch for ῥῥαοἰc̄; see ῥῥαοc̄.

ῥῥαοc̄, *n. m.*, *gen.* ῥῥαοἰc̄, heath; see under ῥοlc̄.

ῥῥαοἰc̄, *gen. of* ῥῥαοc̄, *q. v.*

ῥῥῖ, *old form of* ῥe or ῥe, with, by, for; ῥῥῖ ῥé ῥαοα, for a long time; see also ῥα.

ῥῥῖα, *pr. pron.*, for ῥῥῖα or ῥéῖ, with her.

ῥῥῖῥ, *pr. pron.*, for ῥῖῥ or ῥeῖῥ, with him.

ῥῥῖῥum, *emph. pr. pron. obs.*, for ῥῖῥ or ῥeῖῥ-ῥean.

ῥῥῖc̄, *v. irr. past tense pass.* was found; from ῥάḡ, see note par. 52, and Bourke's Gram., p. 147.

ῥῥῖch for ῥῥῖc̄, *q. v.*

ῥῥῖchmῥach, *adj. obs.* morose, fretful; see ῥοῖῥb, also ῥῥῖoḡḡῥac̄ and ῥῥῖḡḡῥac̄, O'R.

ῥῥῖῥum, *emph. pr. pron. obs.* for ῥῖῥ-ῥan and ῥeo-ῥan.

ῥῥῖḡḡḡ, *v. obs.* proving, testing, making trial; see ῥeḡḡḡḡḡḡḡ and par. 55.

ῥῥḡḡḡῥ, *v. obs.* attacks; see ῥῥḡḡḡῥ, an attack, an essay.

ῥῥḡῥ, *v. irr. 3rd pers. past ind.* got, found; see under ῥo ḡeῖb.

ῥῥḡῥ, *adj. gen. m. and dat. f. of* ῥḡῥ, cold.

ῥῥḡῥ-ḡeoἰl (see ῥḡῥ-ḡeoἰl) *adj. obs.* cold, *i.e.* ῥḡῥ.

ῥḡῥ, *adj., comp.* ῥḡῥe, *gen. m.* ῥḡῥ, *dat. f. id.*, cold.

ῥḡḡ, *n. m.*, *gen.* ῥḡḡa, hatred; ῥḡḡ ḡuan, lasting enmity.

ῥḡḡῥ, *v. obs.* marries; see ῥóῥḡḡ; note on par. 37 and 42 a; see ḡuaḡ and ḡuaḡ.

ῥḡl, *f. n.*, *gen.* ῥoḡa, blood; ῥḡéḡ ῥoḡa, a shower of blood; ῥeoḡa ῥoḡa, tears of blood.

ῥḡlech, *adj.* bloody; see ῥḡlḡeac̄.

ῥḡlḡeac̄, *adj., comp.* -ḡḡe, bloody, blood-shedding.

ῥḡne, } *v. inf.* to bake, roast, cook; ῥ'ḡneac̄, to roast;

ῥḡneac̄, } ḡḡ ḡ-a ḡneac̄, after being cooked.

ῥḡḡe, *pr. pron.* for ῥḡḡe, ḡḡḡ, or ῥḡḡ, on her, *q. v.*

ῥḡḡḡb, *pr. pron.* for ῥḡḡa, at them, *q. v.*, and ῥá.

ῥḡḡḡb-ḡum, *emph. pr. pron. obs.* for ῥḡḡa-ḡan, *q. v.*

ῥḡc̄ for ḡuḡ, *q. v.*

ῥḡc̄, *p. n. m.* Futh, a man's name.

ῥḡḡa, *pr. pron.* under, about, at them; ῥḡḡa-ḡan, *emph.*

ῥḡḡa-ḡan, *emph. pr. pron.* at them; see ῥḡḡa.

ḡab, *v. ac., inf.* ḡabáḡl, (1) take, seize; (2) conceive; (3) go, come, pass; ῥo ḡab ῥe, *past tense* (ḡab-ḡam), he took; ḡabḡ, *hist. pres.*, takes; ḡabḡḡḡḡḡ (ḡabḡḡḡ) *conditional*, would take (charge of); ḡabḡ ceac̄ ῥe, takes leave of; ḡab ḡ leḡc̄, come aside; ḡḡ ḡabáḡl ḡn ḡóḡḡḡ, going the road; ḡab ḡóḡḡḡ, go forward; ḡab ḡḡḡḡ, sing a song. (*Idioms.*)

հօր for հօր, *q. v.*

հօր. *hist. pres. tense*, takes; *see under հօր.*

հօր. *cond.* would take; *see under հօր.*

հօր. *cond.* would take; *see under հօր.*

հօր. *for* օր հօր րե, he took; *see under հօր.*

հօր, *indec. adj. pron.*, each, every; հօր n-օր, everyone;  
հօր ւիւ րօ. everything; *see* օր; հօր րե րօր, *see*  
*under րօր*, and *note on par. 44.*

հօր or հօր for հօր, *q. v.*, and *note c, par. 5.*

հօր, *see* հօր and հօր.

հօր. *for* հօր; *q. v.*, and րօր-հօր.

հօր, *see* րօր-հօր. and *note on par. 22.*

հօր, *n. f., gen.* հօր, valour; հօր also *gen. of* հօր, *q. v.*

հօր, *3rd pers. pl. pr. ind. of* հօր, *q. v.*; also հօր.

հօր, *v. ac., inf.* հօր, call, shout, cry; հօր, they cry  
or call; հօր, *hab. past*, they used to call or name;  
հօր n-օր հօր, named, termed; *see* հօր and հօր-  
րօ; օր հօր, used to be called.

հօր, *hab. past tense ac. of* հօր, *q. v.*; also, հօր.

հօր, *inf. and part. of* հօր, *q. v.*

հօր. *for* հօր, *q. v.*, հօր and հօր.

հօր, *hab. past tense, pass*; *see under* հօր.

հօր. *for* հօր; *see* հօր.

հօր, *n. f., gen. id. and -օր*, valour, bravery, prowess.

հօր. *for* հօր, *q. v.*

հօր, *n. m., gen.* հօր, prowess, valour; also written հօր,  
*q. v.*; օր հօր, *gen.*, of the warfare.

հօր, *adj., gen. m. -օր*, valiant, brave; *from* հօր.

հօր. *for* հօր, *q. v.* and հօր.

հօր, *adj. gen.*; *see* հօր.

հօր, *prep.* without; (*see* օր) հօր օր, without life.

հօր, *n. m., gen. and pl.* հօր, (1) a promise, a pledge;  
(2) a favour, a prize, a wager; (3) regard, desire;  
օր հօր օր, in regard of, because; օր օր օր  
օր, mortgaged land; օր օր օր օր օր, he has no regard for it;  
օր օր-օր, the great regard. (*Idioms.*)

հօր, *v. ac., inf. -օր*, cut; հօր օր, cut off.

հօր (օր հօր) *past*, found; *see* հօր.

հօր (օր հօր) *obs. past*; *see* հօր.

հօր, *v. irr.* I find, or get; *same as* օր; օր or  
օր, that is, օր or օր, *obs.* found;  
օր, got, found; օր օր օր, he discovered.

հօր, *conj.* though, although, yet.

հօր, *conj.* yet, nevertheless.

ḡilla for ḡolla, *q. v.*

ḡille for ḡolla, *q. v.*

ḡolla, *n. m., gen. id., pl. -aib̃e and aōa*, an attendant, a youth, a man-servant, a *gillie*. ḡolla aib̃m, an armour-bearer; ḡolla coipe, a footman; ḡolla eic̃, a groom; ḡolla múc̃aib̃, a chimney-sweeper; ḡolla aōa an t-rluaib̃, attendants on an army. O'R.

ḡion ḡo; ḡen ḡo; cen co, *conj.* although, although not; *see cin co, co and ḡo, and note on par. 38.* When negative, it is made up of ḡé, although, ná, not, and ḡo, that; when affirmative, it is put simply for ḡeō ḡo or ḡib̃ ḡo. O'Donovan's Gram. p. 326.

ḡlaib̃, *adj. gen. ; see under ḡlan.*

ḡlan, *adj., gen. m. ḡlaib̃, fem. and comp. ḡlaine*, clean, pure, clear, sincere, innocent.

ḡleoib̃, *p. n. m., Gleoir*, a man's name.

ḡloña, *p. n. m., Glonda*, a man's name; ač-ḡloña, Glonda's ford or river passage, *q. v. and note p. 53.*

ḡnáčac̃, *adj., comp. -aib̃e*, usual, constant, customary, common; ḡo ḡnáčac̃, habitually.

ḡnáčach for ḡnáčac̃, *q. v.*

ḡní for ḡnib̃, *q. v.*

ḡnib̃, *v. irr., past of ḡnib̃m or veunaim*, I do or make; ḡnib̃e aō, *hab. past*, used to make; also ḡní; ḡní rium, *i. e.* so ḡnib̃e aō re.

ḡnib̃e aō, *hab. past ; see under ḡnib̃.*

ḡnim, *obs. for ḡníom̃, q. v.*

ḡnimar̃ča for ḡníom̃ar̃ča; *q. v. and ḡníom̃.*

ḡníom̃, *n. m., gen. -iua; pl. -iua and -iuar̃ča*, an act, a deed, action, exploit; mac-ḡníom̃ar̃ča, the youthful exploits; ḡníom̃ar̃ča na n-aib̃r̃čal, the acts of the Apostles, na ḡ-céaō nḡníom̃, of the hundreds of exploits.

ḡníom̃ar̃ča, *pl. of ḡníom̃, q. v.*

ḡní rium, *obs., see under ḡnib̃.*

ḡo, *prep.* (1), to, unto, till, until; (2), with, along with; *see under co, and aine; also ḡion ḡo and cin co; ḡo nḡaib̃, with valour.*

ḡo, *conj.* (1) that; (2) *par. before verbs*, ḡo m-baō, that may be; (3) *par. before adjectives, and occasionally nouns form adverbs*; ḡo maib̃, well; *note par. 6 a.*

ḡo, *adj.*, still, yet.

ḡoba for ḡoba, *q. v.*

ḡoba, *n. m., gen. -aib̃n, dat. -aib̃n; pl. ḡoib̃ne*, a smith; *see fl̃aib̃č-ḡoba and fl̃aib̃č.*

gobann for gobā, and gobann; *see under* gobā

gobann, *dat. of* gobā, a smith, *q. v.*

gobann, *gen. of* gobā, *q. v.*

ʒo dé rin, *see* conāṭ and conīṭ, so from that; *also, a corrupt form of* cāṭ é rin, what is that?

ʒoin, *v. ac., inf.* ʒon and ʒonāṭ, wound; ʒoin, *past.* (he) wounded; ʒonāṣ, *hist. pres.* wounds.

ʒoin, *past.* wounded; *see under* ʒoin.

ʒoinīṭ *v. ac. 3rd pers. pl., pres. ind.,* they cry, or call; *see* ʒāin and *par.* 56.

ʒoll, *p. n. m.* Goll, a man's name, the son of Morna.

ʒonāṣ, *hist. pres.* wounds; *see* ʒoin.

ʒonur for ʒonāṣ, *q. v.*

ʒrāṭ for ʒrāṭ, love; *q. v.*

ʒrāṭ, *n. m., gen. id.* ʒrāṭ and ʒrāṭā, love.

ʒrāiṣ, *n. f. obs.,* steeds; a stud of horses.

ʒrānāṭ, *adj.,* ugly, hideous; ur-ʒrānāṭ, very ugly.

ʒreannuiṣ, *v. ac., inf.* -uṣāṭ, (1), incite, exhort; (2), challenge, defy; ʒreannuiṣīṭ, they challenge, *q. v.*

ʒreannuiṣīṭ, *v. ac., 3rd. pers. pl. pres. ind., see* ʒreannuiṣ.

ʒrennāiṣīṭ for ʒreannuiṣīṭ; *q. v. and* ʒreannuiṣ.

ʒuin for ʒoin, and ʒoin, *q. v.*

ʒul, *n. m., gen.* ʒul, and ʒolā, weeping, a cry or wail.

ʒur, from ʒo and ro, that (*in past tense*), *see* ʒo.

ʒur, from ʒo or ʒu (*r added before a vowel*), to, till; *see* ʒo.

.1., *cont. for* eāṭon, or ioṭon, *q. v., i.e.,* that is to say.

i, *pers. pron.,* she, her, it; *secondary form of* ri.

i, or Δ, *prep.* in; *causes eclipsis*; *see,* Δ, inn, ann.

īach, or eo, *obs. n. m., gen. id.,* a salmon; *see* brāṭān, and

*note, p. 65., par. 51, and also p. 48.*

īaṭ, *pers. pron.,* they, them; īaṭ rin, those; īaṭ ro, these.

īar, (1), *adv.,* after afterwards; (2), *prep.,* at, on; īar rin, after that; īar n-Δ māṣāc, on the morrow; īar n-ouul, after going; *causes eclipsis*; *sometimes written for* Δir, on, upon, *q. v.*

īarāir for irāir, *obs. q. v. and* irāirāṭ.

īarām, *adv., expletive*; indeed, then, moreover; *note p. 56.*

īarāin, *see* īarāin.

īarāam for īarāan or īarām, *expl. q. v.*

ārri, *v. ac., inf.* īarriāṭ, ask, seek, demand; Δʒarriāṭ, seeking; o'ārriāṭ, to seek; *same word as* riārriuiṣ, inquire.

īarriāṭ, *inf. and part. of* īarri, *q. v.*

īarriāṭ for īarriāṭ, *q. v. and* īarri.

īarāin or īarāan, *adv. obs.,* afterwards, then.

- 1ΔΡΤΑΜ for 1ΔΡΤΑΙΝ, *q. v. obs.*  
 1ΔΡΥΜ, *obs. adv., for 1ΔΡΑΙΝ, q. v.*  
 1C for ΔΣ, *q. v.*  
 1O for ΔO, ΔT, OO, *q. v.*  
 1OΠ, (1) *prep.* between, betwixt; *governs accusative singular and dative plural*; (2) *conj.* both; (3) *adv. expletive.* at all. *See note a. par 4.*  
 1le or 1lle, *i.e.* 1 leiτ; *see under* 1eaτ.  
 1m for 1om, um, or uim, *prep.* about, concerning, on.  
 1m for Δm', *pr. pron., q. v., in* my.  
 1m or Δm, *form for* Δn, *the article, q. v.*  
 1m, *an intensitive particl.; see under* 1mτeaτ.  
 1mach for Δματ, *q. v., adv.* out; *i.e.* 'ρα μάξ or Δ ματ-Δipe, *in the field*; *compare* Δρteaτ, *i.e.* 'ρα teaτ, *in the house, within*; Δμυιξ, *without, and* Δρτιξ, *within, which are composed of other forms of the same words, are used when a state of rest outside or inside is implied*: τix pe Δματ, *he comes out.*  
 1máin for 1omáin, *q. v.*  
 1mαpαipum, *obs. for* Διμipixeaρ, *q. v.*  
 1mbop for 1mup, *q. v. and note par. 54.*  
 1mbuile, *i.e.* 1n buile; *see* buile *and* bolξaτ.  
 1mσa for 1omσa, *q. v.*  
 1mσicpiciρ from 1m, *intens.* very, and σipiciρ, *quick, q. v.*  
 1meaλ, *n. m., gen. and pl.* -1λ, *a border, edge*; *see* bóρo.  
 1meaλ-bóρo, *cpd. n. m. margin, see* 1meaλ *and* bóρo.  
 1mpich, *obs. n.* a contention, a fight; *see note c, par. 1.*  
 1mip, *v. ac., inf.* 1mipτ, *play (as at games)*; 1mipσ, *3rd. pers. pl.* they play; 1mipσ, *plays*; 1mipum, *I play.*  
 1mipτ, *inf. and n. f., playing, play, exercise.*  
 1mma1lle, *i.e., 1 or Δ ma1lle, with, together with*; *see note a. on par. 14*; m *is doubled here by a species of eclipsis.*  
 1mon for 1m or um, and Δn, *prep. and art., about the.*  
 1moppu for 1omoppo, or umoppo, *q. v.*  
 1mipσ, *3rd. pers. sing. pres.; see under* 1mip.  
 1mipσ for 1mipσ, *q. v. and* 1mip.  
 1mtecht for 1mτeaτ, *to go, but here put for* teaτ, *coming*; *see par. 28 note, and* O'Don. Gram. p. 274.  
 1mur, *n. obs., a kind of charm*; *see* 1mbop, *par. 54 and note*  
 1n, *form of* Δn, *the article, sing. and pl.*  
 1n or 1nn, *prep.* in; *see* 1, Δ, Δnn, &c.  
 1na for 1 n-Δ, *in his, her, their, which, &c.*  
 1naσ for 1onaσ, *q. v.*  
 1naρ for 1n Δρ, or Δnn, *obs. int. part., whether?*  
 1noeξa1σ for 1n oeξa1σ, *i.e., 1 n-σ1a1ξ; see* σ1a1ξ.



- inſeinneðΔ *for* inſéinneaðòΔ, *q. v.*  
 inſéinneaðòΔ, *adj.* fit to rank among the Fiann.  
 inſġean, } *n. f., gen. -ġine, pl. -ġeana, a daughter, a virgin,*  
 inſġin, } *a woman.*  
 inſġin *for* inſġean, *q. v.*  
 inſġine, *gen. of* inſġean, *q. v.*  
 inſġ, *n. f., gen. inſġe, an island; inſġ fáiġ, one of the names*  
     *of Ireland; see fáiġ, and fġar.*  
 inn *for* in, ann, *q. v.; also Δ and 1, in.*  
 inna *for* 1 n-Δ *or* anna; *see* ina, *and* ann.  
 innaðo *for* ionaðo, *q. v.*  
 innſġ, *v. ac., inf. innſġin, innſġin or innſġe, tell, declare;*  
     *innſġið, 3rd. pers pres. tense, tells; innſġaðò, past.*  
     *pass., was told; followed by* oò, *prep.*  
 innſġið, *3rd pers. pres. ind.,; see under* innſġ.  
 innſġio *for* innſġaðò, *q. v.*  
 innſġaðò, *past: pass., was told; see* innſġ; oò h-innſġaðò oí,  
     *it was told to her.*  
 innſġamlΔ *for* ionnſġámġΔ. *q. v.*  
 innſġi *or* innſġe, *pr. pron. in her, in it.*  
 inſġe, *gen. of* inſġ, *an island, q. v.*  
 inſġeilġe, *cpd. adj., from* in *and* ſġeilġ, *fit to lead the chase;*  
     *see par. 18; compare* inſéinneaðòΔ.  
 inſġeilġΔ *for* inſġeilġe, *q. v.*  
 ioðon, *adv., that is to say; see* eaðon *and* 1. .  
 iomáin, *v. ac., inf., id. hurl, toss; Δġ iomáin, hurling.*  
 iomáibaið, *n. f., gen. id., a contention, a controversy;*  
     *iomáibaið caġΔ, a trial of battle; (see par. 1.),*  
     *iomáibaið na m-báirò, the contention of the bards.*  
 iomòΔ, *indec. adj. many, much; buò iomòΔ, 'twas many.*  
 iomopio, *conj. also, but; adv. moreover, likewise; see*  
     *umopio; sometimes merely expletive.*  
 ionaðo, *n. m., gen. and pl., ionaio, a place.*  
 ionnaðo *for* ionaðo, *a place, q. v.*  
 ionnop, *conj., so that, insomuch.*  
 ionnſġámġΔ, *gen. of* ionnſġámġail, *q. v.*  
 ionnſġámġail, (1), *n. f., gen. -mġΔ, the like, similitude; (2),*  
     *adj., such like, comparable; ſġeilġaġne Δ ionnſġámġΔ,*  
     *(gen.), his like (or equal) as a hunter.*  
 ionnſġuiðe, *n. m., gen. id., (1), approach, meeting; (2),*  
     *assault, invasion; o' ionnſġuiðe, cpd. prep. (governing*  
     *gen. case), towards; o'Δ n-ionnſġuiðe, towards them,*  
     *to meet them; o'ionnſġuiðe muiġne, to visit Muireann,*  
     *see* ſġaġeo.  
 ionnſġuiġið, *3rd pers. pres, ind., attacks, approaches.*

ισαιρ for ιαιραιον, *q. v.* and ιαιρ.

ir, *assertive verb*, it is; *secondary form of* Δb; *past* buò or bΔ; *cond.* baò, *q. v.*, 'a n-Δb, or 'aηab, to which is; 'aηb, to which was; or 'aηb.

ur, conj. for Δ'ur, 'ur or Δsur, and.

17, *prep.* in; *for* ἄννη, *q. v.* and ἄνν.

ἦν *for* ἦ *tu*, thou art, it is thou; *see note par. 45.*

irbernt for arbernt or atbernt, said.

in or in for  $\Delta n n r \Delta n$ , *prep. and art.*, in the.

irreò or ir reàò, i.e., ir eàò, it is it; see eàò.

ἰταῖς, *or* ἰ ταῖς, in secrecy: *see* ταῖς, *and* O'D. Sup.

ite for ἡρέ or ἡρίδο, they are, it is they; see note par 20. and O'D. Gram. p. 161.

1τ1η or 1τεη for 1ο1η, q. v.

la, i.e., le. *prep.* with, by, for; see le and ne.

λά, *n. m., gen.* λαε, λαοι, *dat.* λό, *pl.* λαετε, λαετς, λάιτε,  
a day, λά ειλε or αραιε λά, another day.

ԼՁԾՈՐ, *v. ac., hist. pres. tense of* ԼՁԾԱՐ, *speaks.*

ла́ца, *n. f.*, *gen.* -а́н, *dat.* -а́и, *pl.* -а́и, a duck; see пра-  
ла́ца; co н-а ла́цаи, with her (brood of) ducks.

Ἰαχδαῖν, *pl. of Ἰαχδα, q. v.*

Laech: for *Laoc*, *q. v.*

λαεριο for λαοκρατις, heroes, *q. v.*

ḶḶḶḶḶḶ, *p. n. m.*, *Laghaigh*, a man's name.

Laich for Λαοι̇ċ, gen. and pl., q. v.

λάτριν, *adj. comp.*, λάτρις, strong.

λαῖο for λαῖξ or λαοῖο, *q. v.*

λαῖγ for λαοῖο, a poem, *q. v.*

La<sub>1</sub>ʒa<sub>1</sub>ʒ for La<sub>1</sub>ʒa<sub>1</sub>ʒ, q. v.

Laighean, *n. m.*, *Laighean*, Leinster; *see note par.* 48.

laigen for laigean, Leinster, *q. v.*

lám, *dat. of* lám, a hand ; *q. v.*

lám for lánin; see lánin.

ἐλάμβανε, *cpd. adj.*, red-handed.

ἰσίν, *old acc. form for ἰσν, adj. q. v.*

leir for leir, *q. v.*, also le and la.

LAIRME for leir-rean; see leir and le.

lám, *v. ac., inf.* -aò, (1), dare, presume; (2), handle, manage, take in hand; níon lám, did not dare.

lám for lám, v. and for lám, n., q. v.

lám. *n. f., gen.* lámme, *dat.* lám, a hand; le lám!ḡac ruḡ,  
by the hand of every king.

Λαμπερς for Λάμπεδρς, *q. v.*

Lampraige, *p. n. m.* *Lamhraighe*, name of a district.

Lampaige for Lampaige, q. v.

lán, *adj., comp.* láine, full, complete.

laoc, *n. m., gen. and pl.* laoič, a warrior, a hero.

laocmair, *n. m. pl.* a band & company of heroes or champions; laocmair luaigne, the warriors of Luaighne; *see note d. par. I.*

laogha, *p. n. m., see* teinm-laogha, *and note par. 54.*

laoir, *n. f., gen.* laoirėe, *pl.* laoirėte, *and* laoirėeanna, a lay, a poem; compare *lay*, English, and *lied*, German.

lať for leať, *q. v.*

le, *prep.* with, by, to, for; *see* la, *pe*, *note par. 14 a. and 44.*

le, *i.e., ille or ille, q. v. for* leit, *see under* leať.

léan, *pr. n. m.* Léan déad-ghéal, or, of the white-teeth, a celebrated Danann artificer, who gave name to loč léim, *q. v.*

lean, *v. ac., inf.* -naíam, follow, continue, lean oe, follow on, persevere; oo lean an t-aíam oe, the name stuck to him.

leanao for lean, *q. v.* followed.

leaťaio, *obs. for* leaťnuigėr, *q. v.*

leať, *pr. pron., with* thee.

leať, *n. f., gen.* leite, *pl.* leaťanna, a half, a side, a moiety; one of a pair; leať-íorġ, or leať-íúil, one eye; leať íúile, half an eye; leať cluiće, half of a game; a leať-taioib, on one side; fá leit, severally; aĩr leit, apart; a leit, *id.*, ó ĩm a leit, from that time to this; (*see* ille); oo leit, in regard of; leať-íiaĩ, westward, &c. (*Idioms.*)

leať-cluiće, *cpd. n. f., see under* leať.

leaťnuigėr, *3rd pers. pres. ind. of* leaťnuig, spreads out.

leať-íúil, *cpd. n. f., one eye; see under* leať.

leĩ *pr. pron. with* her, by her.

léim, *gen. of* léan; *see* loč léim *and* léan.

leĩr, *pr. pron. with* him, by him; leĩr-ġean, *emph.*; leĩr ĩn, with that; *see* le *and* ġe.

leit, *dat. of* leať, half, *q. v.*

leo, *pr. pron. with* them; leo-ġan, *emph.*

leth for leať and leit; *see under* leať.

leth-cluiche for leať-cluiće, *see under* leať.

leth-ġorc for leať-ġorġ, or leať-íúil; *see under* leať.

liáč, *p. n. m., Liath*, a man's name; gray; Liath Luachra, the *liath* of Luachair; Liath Măcha, the *liath* or gray-one of Macha.

líre, *p. n. f. gen. id., life*, the river Liffey.

lil, *v. obs., followed; see* lean.

lingio for lingio, *q. v.*

- lúigíð, 3rd pers. pres. ind. of lúig, leaps, plunges, flings,  
 lúigíð-rín for lúigíð réiréan, *emph.* he bounds.  
 lúigíðrín, *obs. form*, see under lúigíð.  
 lúinn, *pr. pron.*, with us; lúinne, *emph.*  
 lúinne, *emph. pr. pron.*, with ourselves; see under lúinn.  
 lúiom, *pr. pron.*, with me; see le; lúiom-rá, *emph.*  
 lúiom-rá, *emph. pr. pron.* with myself; see lúiom.  
 lú, *dat. of* lú. a day; *q. v.*  
 lúc, *n. m., gen. and pl.*, lúca, a lake, a loch; lúc léin, the  
 Lakes of Killarney, chiefly the upper lake, see léin  
 and léan.  
 lúc-léin, *n. m.*, see lúc, léan, and léin.  
 lúcan, *p. n. m., gen. -ain*, Lochan, *par. 37.*  
 lúim, *pl. of* lú, *q. v.*  
 lúirce for lúirgear, *q. v.*  
 lúirgear, 1st pers. sing. past of lúirg, I burned,  
 lú, *n. m., gen. and pl.*, lúim or lúin, a blackbird.  
 lúo or lúnn, *adj. obs.*, bold, powerful.  
 lúg, { *n. m. pl.* lúga, a stave, a staff, a club, a log of wood,  
 lúg, { do cúireadar a lúga d'urcúr air, they aimed  
 lúg, { their sticks in a cast at him; compare lúg-  
 gearraí, a spindle-pole, in "Tír na n-óg."  
 lúga, *pl. of* lúg, *q. v.*  
 lúachair *p. n. f., gen.* lúachra, Luachair; *note b. par. 33.*  
 lúachra, *p. n. gen. of* lúachair, *q. v.*; rushy, Teamhair  
 lúachra, see *note 2 b. and 11 b.*; tar Sliabh lúachra,  
 over Sliabh Luachra; see *note b. par. 33.*  
 lúaire for lúachra, *q. v. and* lúachair.  
 lúaigne, *p. n. pl., dat. -nib*, the Luaighne; see *note d. par. 1.*  
 lúaigní, Luaighní; see lúaigne.  
 lúaignib, *dat. pl. of* lúaigne, *q. v.*  
 lúac, *adj. comp.* lúaithe, *pl.* lúaca, swift, quick.  
 lúach for lúac, *q. v.*  
 lúo, *v. obs.*, play, exercise.  
 lúigech for lúideac; see lúgair.  
 lúgair, *p. n. m., gen.* lúigead and lúigioc Lughaidh, a  
 man's name  
 lúicet, *p. n. m., Luichet*, a man's name.  
 lúicet for lúicet, *q. v.*  
 lúio, *obs., for* lúio, went, *q. v.*  
 lúio, *obs. v., go*; lúio-rúm for do cúair re or do lúio, he  
 went; see O'D. Gram., *p. 259.*  
 lúio-rúm, *obs. v. emph.*; see under lúio.  
 lúigead or lúigioc, *gen. of* lúgair, *q. v.*  
 lúim for lúim, *pl. of* lú, *q. v.*

lúctmar, *adj., comp. -aíre*, nimble, active.

m', *contr. for mo, my, before a vowel.*

má, *conj. if, (see maó and má'í).*

mac, *n. m., gen. and voc. mic or meic, pl. maca, dat. pl. macaib, (1) a son ; (2) a boy ; (3) a descendant ; (4) used adjectively, boyish, youthful ; mac-ghníomharcta, youthful actions ; (5) a copy ; mac leabhair, copy of a book. (Idioms.)*

macaib for macaib, *q. v. and mac.*

macaib, *dat. pl. of mac, q. v.*

macaem for macaom, *q. v.*

macaom, *n. m. gen. -aomh, pl. id. and -aomh, a child, a youth, a lad, a young man ; macaom-mná, a young woman.*

macghníomharcta for mac-ghníomharcta, *q. v.*

mac-ghníomharcta, *cpd. n. youthful exploits ; boyish feats : see mac and ghníom.*

macraib for macraib, *q. v.*

macraib, *coll. n. m. youths : an macraib óg, the youth.*

maó *obs. for má or má'í, q. v.*

maó for má'í, *q. v.*

maó-ḡeada for má'í-ḡeada, *q. v.*

mael for maol, *q. v.*

maenmuig for maonmá'í, *q. v.*

maeraiḡect, for maorac̃t, *q. v.*

má'í, *n. m., gen. má'íge, muigē, and má'íga ; pl. má'íga, a field, a plain ; Welsh maes. má'í-ḡeada, plain of the wood ; má'í-lífe, plain of the Liffey ; names of places ; sometimes feminine.*

naḡ for má'í, *q. v.*

má'í-ḡeada, *see under má'í and ḡeada.*

má'í-lífe, *p. n. m. Magh-life, see má'í.*

ma'íge, *gen. of má'í, q. v. and compare teac̃, m., gen. tíḡe.*

ma'ille, *prep. with, along with ; ma'ille le or pe ; see note a. par. 14 ; together with ; a ma'ille id.*

maol, *adj. comp. maóile, (1) bald, tonsured ; (2) hornless, pointless ; (3) blunt, bare ; (4) humble ; n. m. a servant, a devotee, a person dedicated, as maol-muirē, &c. ; Deimne maol, Deimne the bald.*

maonmá'í, *p. n. m. Maonmhagh ; see par. 46 and note.*

maorac̃t, *n. f. stewardship, wardenship.*

má'íac̃, *n. m. gen. id. and -a'íḡ, the morrow ; see bá'íac̃ and par. 25, and note ; also íar ; a má'íac̃, to-morrow.*

- map (1), *conj.* as, even as; (2), *prep.* as, for, like; (3), *adv.*  
 map Δ, where; in Scotch Gaelic *far a*, map an  
 ɣ-ceuna, as thesame; map Δ céile, as its fellow, *i.e.*  
 likewise; map rin, as that; map ro, as this, *i.e.* so,  
 thus; map don, as one, together; map don leo  
 together with them. (*Idioms.*)  
 mapb, *v. ac., inf.*; -bāð, kill, slay; po mapb, *past*, killed,  
 oo mapb re, he slew; mapbāð-re, *imp. emph. pl.*,  
 kill (ye); mapbāð, *past*. was slain; muirpðe, *cond.*  
*pass.*, may be slain; (ut mapbta, *obs.*).  
 mapb for mapb, *adj. or v. q. v.*  
 mapb, *adj.*, dead, slain.  
 mapb, *past tense of mapb, q. v.*  
 mapbāð-pðe for mapbāð-re, *q. v.*, and mapb.  
 mapbāð-re, *imp. emph.*, of mapb, *q. v.*  
 mapbāð for mapbāð, *q. v.*  
 mapbāð, (oo), *inf. ac. of mapb, q. v.*, to slay (*act. for pass.*)  
 see note on p. 45: m'don māc oo mapbāð, that my  
 only son was slain.  
 mapbta for mapbta, *q. v.*, and mapbāð.  
 mapbta, *gen. of n. m.* mapbāð, *q. v.*  
 mapbāð, *v. n. m.*, *gen.* mapbta, killing, slaying, murder  
 āp tī oo mapbta, watching to slay thee.  
 mapbta, *obs. for mapbta or muirpðe*; see mapb.  
 mār (for mā and īr *q. v.*), if it is.  
 māta, *n. f.*, *gen.* māta, *pl.* mātpe, a mother.  
 matāp for māta, a mother, *q. v.*  
 meoðon for meāðon, *q. v.*  
 meāðon, *n. m.*, *gen.*, -on, the midst, the middle; meāðon-  
 muma (*adjectively*), mid-Munster; or meāðon  
 muman, middle of Munster, meāðon-ldoi, mid-  
 day, meāðon-oiðce, mid-night.  
 meoðon for meāðon, the middle, *q. v.*  
 menech, *obs. for m'ēmeač*, see under ēmeač.  
 mic, *gen. and voc. sing. and nom. pl.* (also mac), son, sons,  
 Δ mic or Δ meic (*voc.*) O Son, see under mac.  
 mill for mill, destroyed, *q. v.*  
 mill, *v. past tense*, destroyed; ɣup mill re, that he de-  
 stroyed.  
 mnā, *gen. and pl. of bean*, a woman, *q. v.*  
 mnai, *obs. acc. form of bean*, a woman.  
 mnai, *dat. sing. of bean*, a woman; (*irregular noun*).  
 mo, *poss. pron.*, my; contracted m' before a vowel.  
 mó, *comp. and superl. of mór*, great; *q. v.*

móirfeirear, *n. m.*, seven, seven persons; *from* móir, great; and seirear, six persons; *i.e.* the big six.

mo nuar, *interj.*, alas! woe! *see* nuar.

móir, *adj.*, *gen. m.* móir, *f.* móire; *comp.* mó and móire, great, big, large; níor mó, more; ir mó, most.

móirna, *p. n. m.*, Morna, a man's name; father of Goll, and ancestor of Clanna Morna; mic móirna, sons of Morna.

moirerir *for* móirfeirear, seven, *q. v.* [MS. moirerir].

muc, *n. f.*, *gen.* muice, *pl.* mucá, a pig, swine.

mucc *for* muc, *q. v.*

muicc, *old form for dative of* mág, *q. v.*

muicce *for* muice, *q. v.*

muice, *gen. of* muc, a pig, *q. v.*

muige, *gen. of* mág, *q. v.* and maige.

Muireadóc, *gen.* -aig, *p. n. m.*, Muireadhach, a man's name.

Muireadraig *for* Muireadóc, *q. v.*

Muireadóc, *gen. of* Muireadóc, *q. v.*

Muireann, *p. n. f.*, *gen. and old acc.* Muirne, Muireann, a woman's name.

muirfeir, *cond. pass. of* marb, kill, *q. v.*, and *note par.* 36.

muir *for* múirneáct, caressing, *q. v.*

múirín, *n. m.*, a darling; *from* muir.

múirneáct, *n. f.* caressing, fondling; múirínneáct, *id.*

Muirne, *gen. and old acc. form of* muireann, *q. v.*

Múina, *p. n. f.*, *gen.* -ínan, *dat.* -ínan. Munster; meádon-múina, middle Munster; muirneáct, a Munsterman.

mún-éaom, *adj. m. and f.* fair-necked, as móirna mún-éaom, Muireann mún-éaom; *par.* 2 and 3, and *note.*

munéaim *for* mún-éaom, *q. v.*

Mumun *old form for* Múina, *q. v.*

n-a *for* a, who, which, his, her, &c.; *euphonic.*

na, *gen. f. and pl. of* an, the article, *q. v.*

na *for* ná, *imp. sign. q. v.*

na *for* 'na, *i.e.*, a n-a; *see* 'na.

ná, *neg. part.*, before Imperative Mood; do not, let not.

'ná, *conj.*, form of ioná, than.

na *for* anna, a n-a, or ionn a, in his, her, its, their.

naé, *neg. rel. pron.*, who not, which not, that not; *int.*

whether not; naéar, or ná'r, *from* ná or naé and po, in past time, that may not, let not.

naéar, *see under* naé, ná'r, and ná.

n-aig, *euphonic for* aig, *q. v.*, and *par.* 31:

n-aill, *euphonic for* aill, *q. v.* and eile.



naimoiġe for náimaoac, hostile, *q. v.* and *par.* 14.

naimaoac, *adj., comp.* -oiġe, hostile, violent.

naonbar. *n. m.*, nine, nine individuals.

naput for ná'p or naçar, and tú (*infixed pronoun*), that may not; [naput mapbta] nac muirpde, that may not be slain; *cond. see note, par.* 36.

na'p, *contracted for* naçar, *q. v.*

neac, *ind. pron.*, one, anyone, someone.

neich for neac, *q. v.*

neimnech for nimneac, *adj. q. v.*

neintigiur or neintigiur; *i. e.*, eioipdealuġeap (*rel. form*) [which] distinguish; compare O'Donovan's *Supp.*, nemter, distinction, &c.; and O'Reilly, nimta, not alike, &c.

neull for neull, *q. v.*

neull, } *n. m., gen.* néil, a trance, a fit, a swoon;  
neul, } tam-neull, the death agony.

ngniom, *gen. pl. of* gniom, *q. v.* and ngnim, *par.* 11.

ni, *neg. adv.*, not; ní breuġ (*for* noča), it is no lie.

ní ip for mō ip, *see* nioip; *sign of comparative.*

mō, } *n. m., gen. id., and* neite, *pl. neite, gen. pl.*  
ni } neitead, a thing, a matter, an affair; ġac mō,  
everything.

nimneac, *adj., comp.* -niġe, *from* nim, poison; (1), venomous, poisonous; (2), fierce, passionate, peevish, disagreeable; *see par.* 14.

nioip, *neg. par. before past tense, from* ní and po, not.

nip for nioip, *neg. par.* not, *q. v.*

nito, *obs. neg. par.* no, not; *see* noča and O'D. Gram., *p.* 324; *see par.* 53.

no, *conj.* or, nor; no ġo *pres.* no ġup, *past, until.*

nocha, *neg.* not, no, *see* ní, and *par.* 7; also O'Don. Gram. *p.* 324; *see par.* 54.

nočan, *see* noča and ní, *neg. adv.* not.

nom, *obs. par. for* an, whether? (*causing eclipsis*), nom ġaboiġ, *for* an ġaboiġ, would they take; *see par.* 18, and O'D. *Supp. in voce.*

nomġaboiġ, *old form; see* nom and ġab.

nonbur for naonbar, nine, *q. v.*

nuap, *obs. n. m.* woe, sorrow; now used as an interjection, mo nuap, or mo nuap! (*voc.*) alas!

ō, *prep.* from; ó'n, *for* ó an, from the; ó ġoin a leit, from that (time) out; thenceforward.

ó, *adv.* since; ó tárla, since it has happened; whereas.

ó or ua, *q. v., n. m., gen. and pl.* uí, a descendant.

obann, *adj. comp.* oibne, sudden; go h-obann, suddenly.

oc for aḡ, *prep.* at, *q. v.*

Oche for Oíche, *q. v.* (Corca) Oiche.

ocum for aḡam, *pr. pron.* at me; *q. v.*

ocur, or acur, *conj.*; old forms of aḡur, and, *q. v.*

óḡ, *adj., comp.* óíḡe, young; an macraíð óḡ, the youth.

Oíche, *p. n. m.* Oiche, *i.e.* Corca-Oiche; see *par.* 1, and Corca.

oil, *v. a., inf.* oiléamain, bring up, educate, nourish; oó h-oilead, *past pass.* was reared; o'oil, *ac. 3rd. pers. past.* reared.

oilead, *pass. past. of oil, v. ac., q. v.*

Oilpe, *p. n. m., Oilpe*, a man's name, see *par.* 20.

óir, *conj.* for, because; oir buð òíob-ran, for it was from those, (*par.* 1); óir ir leat-rá an ríogáct, for thine is the kingdom, &c.

oir, air, and ar for óir; see óir and air.

ol, *obs. def. v., for ar*, says; see under ar.

on for an, *art.*, the; see imon and an.

on, *expletive*, indeed; see *par.* 14 and note a. on *par.* 4.

ón for ó'n, from the; *q. v.*

ó'n, *prep. and art.*, ó and an, from the.

or and ol, *obs. def. v. for ar*, says; see under ar.

orodain, *obs. form of óródḡ*, a thumb, *q. v.*

óródḡ, *n. f., gen.* -óíḡe, *pl.* -óḡa, a thumb, also a great toe; oó loirḡear m'óródḡ, *par.* 53.

órrou, *old form of óródḡ*, a thumb, *q. v.*

órrouḡead, *v. ac., pass. past tense*, was ordered, entrusted, appointed; see erbad and *par.* 52.

orra, *per. pron.*, on them.

ort, *pr. pron.*, on thee ort-rá, *emphatic.*

ort-rá, *emph. pr. pron.*, see under ort.

orna, *obs. n.* see under imur, and note on *par.* 54.

ór or uar, *prep.* over, above; ór luáchair, over Luachair.

pór, *v. ac., inf.* pórad, marry; póraid, *3rd. pers. pres. tense*, marries; póir, *past*, married; see *par.* 13 and 38, and note *par.* 38.

póir, *past tense of póir*, married; see póir.

póraid, *3rd pers. pres. tense of póir, q. v.*

ppar, see pparláca, and notes on *par.* 19.

pparláca, *n. f., gen.* -an, *pl.* -ain, a duck, a wild fowl, a widgeon; see ppar and láca; also notes on *par.* 19.

pparlachá for pparláca, *q. v.*

ra, *par. for ro, pase tense, q. v.*

rao, *obs.* give, bring, put; see *Gram.*: Pourke, *p.* 52; O'D. 259.

- ráð, *n. m., gen. id. and ráð; pl. ráðe, a saying*  
 rað, *old form for ráð, n. m., a saying, q. v.*  
 raður, *obs. v. past tense, I put; see rað.*  
 raib, *past tense (sec. form) of ra beir, was; ní raib, was*  
*not, &c.; sometimes written rað.*  
 ráimic, *v. irreg. past tense (of raigim); he reached.*  
 raimec for ráimic, *q. v.*  
 raime, *n. m., pl. of raime, verses; also raime.*  
 rála, *i.e., ra la, obs. v., past tense, put, sent; see O'Don.*  
*Gram. p. 259, and note on v. 10. "Tir na n-og," p.*  
*93. Also took place, was arranged, happened, chanced.*  
 raime, *n. m., for raime, pl. of raime, a verse; see raime.*  
 raic, *obs. v. past, brought, gave; see rað.*  
 raicim or raicim, *obs. v. I give up, deliver; (see O'R.),*  
*I give, I bring; O'Don. Supp. to Dict.; see rað.*  
 re, *prep., with, by, for; see le, ri, &c.; ra re raic*  
*alternately; see note on par. 44. p. 63; re linn, in (the)*  
*time of; re ra linn, during thy time; re ra raic,*  
*for (learning) poetry.*  
 ré, } *n. f., gen. id., pl. rée, rée (1), time, a space of*  
 ra, } *time, (2), duration, (3) the moon: le ra ra, during a long time.*  
 re for ra, or ra, *see ra.*  
 raime, *n. m., pl. raime, a star, a planet.*  
 raime, *pl. of raime, (for raime); see raime.*  
 re for ré or ra, *q. v.; and raime-ré.*  
 Raime, *p. n. m. Raime, a man's name.*  
 raime, *adj. (1) smooth, level; (2) ready, finished with; (3)*  
*agreed, reconciled: raime-raime, a smooth course.*  
 raime for raime, *q. v.*  
 raime-raime, *cpd. n. m., smooth course; see raime.*  
 raime for raime, *q. v.*  
 raime for raime and raime, *q. v.*  
 raime, *n. m., pl. raime, a king.*  
 raime, *past tense of irr. v. raime, I reach: ra raime re, till*  
*he reached; i.e., raime or raime, q. v. n. O D.*  
*Gram. p. 245.*  
 raime, *n. m., a course, a way, a path.*  
 raime or raime, *n. m., gen. id., pl. raime, a king.*  
 raime, *v. irr. (past indic. of raime), did, made.*  
 raime, *see raime, raime, and raime, did, made.*  
 raime-raime, *3rd. pers. pl. past indic of irr. v. raime, they*  
*made, did; raime raime raime raime, then they*  
*made peace.*  
 raime, *pr. pron with him, by him; see raime.*

ῥιτ, *v. ac. inf. and part id.* run; Δῖ ῥιτ, *run* nin.

ῥιτῃ *for* ῥιτ, *running, q. v.*

ῥιτῃσι *for* ῥιτῶ and ῥιτῖσι, *q. v.*

ῥιτῖσι *for* ῥιτῖσι and ῥιτῖσι, *q. v.*

ῥιτῖσι, *3rd pers. pres. tense, ind. of* ῥιτ, *v. ac. runs, q. v.* ;  
ῥιτῖσι *re* οἷα, *he runs on them.*

ῥιτῖσι, *3rd pl. pres. ind. of* ῥιτ, *they run.*

ῥό, *intensitive par.* very, exceeding, too; ῥό-ἄνδρ, very brave; ῥό-ἄνδρ, very excellent, exceeding fine; *adjectives do not admit of being compared when an intensive particle is prefixed.*

ῥο, *par. before verbs, past tense; same as* ῥο, *q. v.*

ῥό-βίσι [ῥο-βίσι]; *see under* βίσι *and* βίσι.

ῥο-ῥασι *for* ῥό-ῥασι, *q. v.*

ῥό-ῥασι, *adj.* exceeding beautiful, very fair; *see* ῥασι.

ῥοῦσι, *obs. v.* (1), fall; (2), kill, slay; ῥο ῥοῦσι *le* μάχῃ, *was slain by Morna's son; ῥοῦσι, n.* death, a fall, (O'Reilly): ἄτ ῥοῦσι ἄτ (O'Don. Sup. *in voce* ῥοῦσι), poured or spilled out; *see par. 7, and* 11 *and notes.*

ῥοῦσι, *for* ῥοῦσι, *q. v.*

ῥοῖν, *p. n. m.* Roíein, a man's name.

ῥοῖν, *prep.* (1), before; (2) *pr. pron.*, before him; ῥοῖν *ῥιν*, before that; *ῥοῖν, or* ῥοῖν *re* ῥοῖν, he went on; *ῥοῖν* ῥοῖν, determine. (*Idioms.*) *ῥοῖν refers both to time and position.*

ῥοῖν *for* ῥοῖν, ῥοῖν, *or* ῥοῖν, *see* ῥοῖν.

ῥοῖν *for* ῥοῖν, *or* ῥοῖν, *q. v.*

ῥοῖνσι, *obs. for* ῥοῖνσι, *they made, q. v.*

ῥοῖν *for* ῥο *and* ῥο.

ῥο ῥοῖν *for* ῥό-ῥοῖν, *q. v., and* ῥό; *also* ῥοῖν.

ῥό-ῥοῖν, *adj. intensive*, exceeding fine; *see* ῥό *and* ῥοῖν; *double superlative.*

ῥοῖν *for* ῥοῖν, *q. v.*

ῥοῖν, *n. m., gen.* ῥοῖν, the eye, eyesight; *used in poetry; see* ῥοῖν, *and note a on* par. 4.

ῥοῖν *ῥοῖν, obs. v. see* ῥοῖν, ῥο ῥοῖν *and* ῥοῖν.

ῥοῖν *ῥοῖν for* ῥο ῥοῖν *or* ῥοῖν, *past tense of* ῥοῖν *irr gular verb, gave; see also* ῥοῖν, bore.

ῥό-ῥοῖν, *cpd. adj.*, very brave; *see* ῥό.

ῥοῖν, *v. irr., past tense of* ῥοῖν, bore, brought forth.

ῥοῖν, *n. obs.* brilliance, brilliancy, O'D. : *compare* O'D. ῥοῖν, a ray of light.

ῥοῖν *for* ῥο; *see* ῥο *and* ῥο.

ῥοῖν, *p. n. m., Ruth*, a man's name.

- ra*, *emphatic suffix*; *liom-ra*, with me; *see re*.  
*raigeo* for *ruide* in *ionnruide*, *n. m. and cpd., prep. q. v.*  
*raigio* for *raigeo* or *ruide*; *see ionnruide*.  
*ráile*, *n. m. and f., gen. id.*, the sea.  
*ráime* for *ráime*, *n. f., q. v. and ráim*.  
*ráime*, *n. f., gen. id.* pleasure, ease, quiet.  
*rair* for *ráir*, *q. v. and ró-ráir*.  
*ral* for *ráile*, *q. v.*  
*raltair*, *n. f., gen. -traóc, pl. -traóca*, (1) a *Saltair* or *chronicle, often metrical*; (2) the *Psalms*; *see notes pp. 46 and 54*.  
*raltraóc*, *n. f., gen. of raltair, q. v.*  
*ram* for *ráim*, *n. or ráim, adj. q. v.*  
*ráim*, *adj.*; *comp. and abstract noun* *ráime*, pleasant, happy, easy; *ruanán ráim* or *ruanán ráime*, pleasant slumber. or slumber of pleasure.  
*ráim*, *n. m.*, summer, summer-time, the sun: *ráir-ráim*, noble summer: *ráim-íuaill*, summer swallows.  
*ráimail*, *n. f., gen. -míla*, manner, likeness, the like.  
*ráimail*, *adj. comp. -míla*, like, such.  
*Samain*, *n. f., gen. Samina*, *Samhain* (November); *see note par. 56 a. p. 69*.  
*ráimíla* *adj.* like; *see ráimail and ionnramíla*.  
*ramlaio* for *ráimail*, *n. f. q. v.*  
*ráim-íuaill*, *n. m. pl.*, summer swallows; *see ráim*.  
*ran*, *emph. suffix*, *Δ τιαδ-ran*, his tribe or race.  
*ráir*, *intensitive par.* very, excellent, great, &c.; *see ró and ró-ráir*: also *ráim*, *ráir-íear*, an excellent man; *ráir-lúctimar*, very nimble.  
*ráir-ráim*, *cpd. n. m.*, noble summer; *see ráim*.  
*reill* or *rcill*, *obs. adj.* quick, sudden; *see under oirgell*.  
*rcéit*, *v. n. m., gen. id.* vomiting, putting forth; *rcéit póla*, a shower of blood.  
*rcéla*, *n. m. pl. for rceula, q. v.*  
*rceula*, *n. m. pl. and rceulta*, stories, tidings, news.  
*re*, *pers. pron.* he, it; *reirean*, *emph.*  
*ré*, *num. adj. card.* six.  
*re* or *ri*, *emphatic suffix after a final slender vowel*.  
*reáct*, *num. adj. card.* seven (*causes eclipsis*).  
*reáctimain*, *n. f., gen. -imaine, pl. id.* a week; *Δ 5-ceann reáctimaine*, at the end of a week.  
*realg*, *n. f., gen. reilge, dat. reilg, pl. realga*, a chase, a hunt; *ir riao rin oo ímídeasó realga óó*, it is they used to hunt for him: *par. 48*; *an ceuo realg* the first chase; *in-íeilge* fully trained for the chase.

- realga, *pl. of realg, q. v.*  
 realgaire, *n. m., gen. id., pl. -rīoe, a hunter.*  
 rean, *adj. old; (comes before the noun).*  
 rean, *written for ran, q. v., after a final slender vowel.*  
 reanchairō for reančairō, *q. v.*  
 reančairō, *n. m., gen. id., an historian, an antiquary.*  
 reanroune, *n. m., an old man; see roune, and note on par.*  
     31; an oá reanroune; the two old persons.  
 rean-féinn, *dat. of rean-fíann, q. v.*  
 rean-fíann, *n. f., gen. -féinne; old Fianns; see fíann.*  
 reanóir, *n. m., gen. -óira, an old man, an elder.*  
 rečt for rečēt, seven, *q. v.*  
 rechtroune for rečētīroune; *see rečētīroun.*  
 réo, *n. m. obs. a road, a path; see note on par. 44.*  
 reilge, *n. f., gen. of realg, q. v.*  
 rein for rean, old, *q. v. (before a slender vowel.)*  
 rein-féinn for rean-féinn, *q. v. and rean-fíann.*  
 rein-fíann, *also written rean-fíann, q. v.*  
 reircinn or reirgeann, *n. m. or f., a marsh, a fen, a boggy*  
     place; a reirginn fúair, *in a cold marsh.*  
 réiream for reirrean, *q. v.*  
 reirrean, *emph. pers. pron. he; see re.*  
 relg for realg, *q. v.*  
 relga for realga, *q. v. and realg.*  
 relgaire for realgaire, *q. v.*  
 renóir for reanóir, *q. v.*  
 rentuinn for reanroune, *q. v. and roune.*  
 reoo, *n. m., gen. reoro, pl. id., and reoora, a jewel, a pre-*  
     cious stone, anything valuable; *see rear: corrbolg*  
     reoo, round bag of valuables; *par. 5, q. v. and note a.*  
 reoro, *pl. of reoo, jewels; see reoo.*  
 reorcinn for reircinn, *q. v.*  
 rét for reoo, *q. v.*  
 rgéit, *also written rcéit, q. v.*  
 rgeula, *also written rteula, q. v.*  
 ri, *pers. pron., she, it; acc. í.*  
 ria, *adj., irr. comp. of raora, longer.*  
 riāo, *pers. pron. they; riāo-ran, emph.*  
 riō for rīt, or rīot, *peace.*  
 rīoe for ri, re, rean or ran, *suffix.*  
 řigine, *obs. n. signs (?); see note p. 69.*  
 řim for re, *pron. and ran, suffix.*  
 řin, *dem. pron. indec. that, those; ó řin, from that; řap*  
     řin, *after that; ann řin, then, there, &c.*  
 řine for řine, *q. v. and řin.*

rín, } *n. f., gen. ríne*, the weather, a season, &c. ; áille  
 ríon, } *ríne*, the brilliance, or beauty of the weather ;  
           } *roimíon*, fair weather ; *doimíon*, bad weather.

*ríne*, *gen. of rín, q. v.*

*Síonna*, *p. n.*, *Sionna*, the Shannon ; *see* *banb Síonna*.

*ríor*, *adj.*, lasting ; *go ríor*, always.

*ríor*, *adv.*, down, below ; *see note p. 54.*

ríot, } *n. f., gen. ríotá*, and *ríce*, peace, agreement, an  
 ríct, } atonement ; *do rinneasóar ríot*, they made peace.

*rleasg*, *n. f., gen. rleisge*, *dat. rleisg*, *pl. rleasga*, a spear, a  
 lance ; *óá rleisg*, two spears ; *óá governs dat. of fem.*  
*nouns* ; *deun rleasga*, make spears ; *o'a rleisg*, of his  
 spear.

*rleasga*, *pl. of rleasg, q. v.*

*rlebe* for *rleíbe*, *q. v. and rliab*.

*rleza* for *rleasga*, *pl., q. v. and rleasg*.

*rleíbe*, *gen. of rliab*, a mountain, *q. v.*

*rleibi* for *rleíbe*, *q. v. and rliab*.

*rleisg* for *rleisg*, *dat., q. v. and rleasg*.

*rleisg*, *dat. of rleasg*, a spear, *q. v.*

*rliab*, *n. m., gen. rleíbe*, *pl. rleíbte*, a mountain ; *compare*  
*teac*, *gen. tige*, *másg*, *gen. muisge*, &c., *Slíab*  
*bláóma*, *see note b. par. 14* ; *rliab luacra*, *note b.*  
*par. 33.* &c. ; *rliab g-crot*, *note b. par. 20.* ; *rliab*  
*muice* or *na muice*, *note b. par. 42.*

*rliige* for *rliige*, a way, *q. v.*

*rliige*, } *n. f., gen. rliige*, *pl. rliigte*, a way, a passage ; *air*  
*rliig*, } *a rliige*, on his way.

*rlióct*, *n. m., gen. rleacra* (1), offspring, posterity, race ;  
 (2), an extract, *see note p. 54.*

*rlog* for *rluaḡ*, *q. v. and caḡ-ḡluaḡ*.

*rloinn* for *rloinn*, *q. v.*

*rloinn*, *v. ac., inf. -nead*, surname, give a name to ; *níon*  
*rloinn ríadóe*, they did not name him.

*rluaḡ*, *n. m., gen. -aig*, *pl. -aigte*, a host, a multitude, an  
 army ; *caḡ-ḡluaḡ*, a battle-host.

*rínáin*, *v. ac., inf. and part. id.* swim ; *as rínáin*, swimming.

*ro*, *dem. pron. indec.* this, these ; *with nouns ro* like *rín*, *re-*  
*quires the article* ; *riao ro*, these ; *ann ro*, here, in this.

*rom* for *ran*, *suffix.*

*rppe*, *n. f.* a dowry a portion.

*rpuch* for *rpuct*, a stream, *q. v.*

*rpuct*, *n. m., gen. rpocta*, *pl. id.* a stream ; *ceapbairt rpuct*,  
 they skim over the stream ; *see ceapbairt*.

*ruan*, *n. m., gen. -ain*, sleep, rest ; *a ruan*, at rest.



ruanán, *n. m. dim., gen. -áin*, slumber; see ráime.

ruall, *obs. n. m. pl.* swallows; see note p. 69.

rúo, *pron.* that, those; *adv.* there, yonder.

rúil, *n. f., gen. rúla, and rúile, pl. rúile, gen. pl. rúl, an eye; leat-rúil, one eye; see leat.*

rum, *obs. for ran, emphatic suffix.*

runn, *obs. suffix. for ran, ra, &c.*

τά, *v. subs., m. inf.* beit, am, art, is, are; see τάιο.

ταβαιρτ, *v. n.,* giving, waging, fighting.

ταβαιρτ for ταβαιρτ, *q. v.*

τάιο, *v. subs. 3rd. pers. pl.,* they are; see ατάιτ and τά.

ταιοε, *obs. n.* secrecy, concealment; 1 ταιοε *i.e.* Δ β-πολαδ.

ταιλκαίρ, *obs. gen. n.* strength, *adj.* sturdy, strong; τάλκαρ (O'R.), obstinacy.

ταίη for ταιή (*with slender vowel*), dead, still, *q. v.*

ταίη-neull, *cpd. n. m.,* a death-trance; see par. 19 and note c. par. 14, also ταιή and ταιή.

τάιmic or ταιmic, *v. irr. (past tense of τισίμ),* came.

τάιmic for ταιmic, *q. v.*

ταίμρ, *pr. pron.* over him; ταιμρ-ρεαν, *emph.*

ταίμρ-ρεαν, *pr. pron. emph.,* over him.

ταίμρμ for ταιμρ-ρεαν, *q. v.* and ταιμρ.

τάιρμγίρ, *n. m.* prophecy, promise, fate; Δ ο-ταίρμγίρ, promised; τίρ ταιρμγίρ, land of promise.

ταίρμγίρ, *obs. for ταιρμγίρ, q. v.*

Ταιρμγί, *p. n. m. gen.,* Tairsigh; Ui Tairsigh; see par. 1.

Ταιρμγί for ταιρμγί, *q. v.*

ταμneill for ταιη-neull, *q. v.*

ταή, *adj.,* still, quiet, dead; *n.* rest, death.

ταν or αν, *n. m.* time; αν ταν ρη, that time, then.

ταρ, *prep.* over, beyond, across.

ταρo, *obs. n. and v.,* marry; *i.e.* πόρ; see O'Reilly, ταρo, he gave; ταρoαδ, giving; see O'D. Supp. *in voce.*

ταρla,	}	<i>v. impers.,</i> it happened, came to pass, he came;
ταρluiš,		τάρla Δ μάξ ιονξανταδ έ, it chanced him (to be) in a wonderful plain; <i>Faghail craoibhe.</i>

ταρlaic, *obs. v.* threw, cast, (O'R.); οο cuir ρε, par. 19.

τεαδ, *n. m., gen. τιγε, dat. τις, pl. τιςτε, a house; ann Δ. τίς, in his house.*

τεαδτ, *v. n.,* coming, to come; *inf. of* τις.

Teamhair, *p. n. f., gen. Teamhaδ, dat. -paiš, Teamhair; see O'Don. Supp. in voce; Teamhair na ríogš, Tara of the kings; Teamhair luacra, Teamhair Luachra, see note b. par. 2 and 11.*

Teamhaδ. *gen. of Teamhair, q. v.*



- ἐτομλαῖρ, *2nd. pers. sing. past, of* τομαῖλ, eat, you ate ; ἀρ  
 ἐτομλαῖρ, didst thou eat ?  
 ἐτομλαρ, *1st. pers. past.* I did eat ; ἡτορ ἐτομλαρ, I ate not.  
 τομλαρ, *hist. pres. tense,* eats ; *par.* 54.  
 τομλῖρ *for* ἐτομλαρ, *q. v.*  
 Τορβα, *p. n. f.,* Torba, a woman's name.  
 τορцуῖρ, *v. obs. (see* ποцаῖρ *and* *par.* 7 *and* 11), was slain ;  
 τορχаῖρ, fell, or was killed ; O'Don. Supp.  
 τορραδ, *adj.,* fruitful, pregnant.  
 τρᾶ, *expletive ; see note a. par.* 4.  
 τρᾶ *for* τρᾶτ, time, &c. ; *q. v.*  
 τρᾶτ, *v. n. m.,* treating, talking of ; ἤαν τρᾶτ αῖρ, with-  
 out touching on it ; *see* cið.  
 τρacht *for* τρᾶτ, *q. v.*  
 τρарцаῖο *for* τρарҗаῖο. *q. v.*  
 τρарҗаῖο *or* треарҗаῖο, slew, slaughtered.  
 τρᾶт *n. m.* time, occasion ; ἀν τρᾶт, when.  
 тρειо, *n. obs.* three things.  
 тρén *for* треun, *q. v.*  
 Тренмóйр *for* Треunimóйр *gen. ; see* Треunimóйр  
 треun, *adj., comp.* трéме, brave, strong, valiant, mighty ;  
 ἕο νό-треun, very bravely.  
 Треunimóйр, *gen. of* Треunimóйр, *q. v.*  
 Треunimóйр, *p. n. m.* Treunmor, or Treun the great, one of  
 Fionn's ancestors.  
 трé *or* трі, *prep.* through.  
 трі, *num. adj. card.* three.  
 триа *for* трé, through.  
 тριαл *v. ac., inf. id.* go, proceed ; тріалл, went.  
 triana, *n. m.* a third part ; α ο-τριάη, the third part of their  
 number ; ὁά ο-τριάη, two-thirds.  
 тріте *or* тріті, *pr. pron.* through her.  
 тром, *adj., comp.* троime, heavy, pregnant.  
 ту, *pers. pron.* thou ; тура, *emph.*  
 ту, *pers. pron. acc. and second. form,* thee, thou.  
 туат, *n. m.* a race, a people, a tribe, a country.  
 тuc *for* туз, *q. v. and* пор тuc.  
 тucaо *for* тузad, *pass. past, q. v.*  
 тucaоh *for* тucaо and тузad, *q. v.*  
 тucpaт *obs. for* туз пiao ; *see* туз.  
 тuctach, *obs. adj.* shapely.  
 туз, *v. irr. past tense of* беиум, bore, gave.  
 туз *for* туз, *q. v.*  
 тузad, *past pass. of irr. v.* беиум, I give : was given, waged,  
 fought ; тузad ан caт, the battle was fought

- tuḡao for tuḡað, *q. v.*  
 tuḡaio for tuḡað, *q. v. and tuḡ.*  
 tuic, *v. ac., inf.* tuicim or tuiceam, falls; so tuic, sell.  
 tuinn, *obs. n., see* pen-tuinn *and* uinne.  
 tuigthir, *v. irr. obs.* cover; see tuigtheap.  
 tuigtheap, *v. irr.* cover, thatch.  
 Tulcha *p. n. m.* Tulcha, a man's name.  
 túr, *n. m., gen.* túir, a beginning; air o-túr, at first.  
 tur, *pers. pron. emph.* thee; see tu.  
 ua, *n. m., gen. and pl.* uí, a grandson, a descendant; uí  
     Tairrigh, the uí Tairsigh; see uí *and* Tairrigh.  
 uaaoib for uað or uaio, from him; see uaio.  
 uaioib for uaða, from them, or uaioib, from ye.  
 uaio, *pron.* from him.  
 uaim, *pr. pron.* from us.  
 uairbeoil, *obs. adj., see* fuair *and* fuair, *dat.*, cold.  
 uaithib for uaða, from them, or uaioib, *q. v.*  
 uaicib, *pr. pron.* from ye or you.  
 uaða, *pr. pron.*, from them.  
 uaðbár, *n. m., gen.* -áir, terror, dread.  
 uao for uaða, *q. v.*  
 uéct, *n. m., gen.* uécta or oécta, *pl. id.*, the breast, the bosom;  
     i n-a h-uéct, to her breast.  
 úo, *indec. pron.*, that yonder.  
 uí, *gen. and pl. of* ua, *q. v.*  
 uile or uile, *indef. pron. indec.* all, the whole.  
 uim or um or iom, *prep.* about; concerning.  
 uime, *prep.* about; *pr. pron.* about him.  
 Uirgreann, *p. n. m., gen.* -inn, Uirgreann, a man's name.  
 um or uim, *prep.* about, concerning; um an, *prep. and art.*  
     about the (*see* imon).  
 "moirpo or iomoirpo, *q. v. conj.* but, also, however; also  
     used as an expletive; *adv.* moreover.  
 ur, *intens. par.* very; generally used with adjectives signifying  
     bad qualities, as urghránoa, very ugly; compare rap.  
 urcup for urcúr, *q. v.*  
 urcúr, *n. m., gen.* -uir, a shot, a cast, a throw; urcúr o'a  
     íleirg, a cast of his spear.  
 urghránoa for ur-ghránoa, *q. v.*  
 urghránoa, *cpd. adj.* very ugly; see ur.  
 Uirgreao for Uirgreann, *q. v.*  
 urnaige for urnuige, *q. v.*  
 urnuige, *v. n.*, prayer, seeking, watching, praying for; see  
     note a. par. 51. ag urnuige, watching.

Oxford ye 9th August, 1673.

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(See page 5).

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